

Annual Reports on Indian Epigraphy

(1930 - 1934)



PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110 011

1986

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PREFACE

There have been increasing demands in recent years for copies of the Annual Reports on Epigraphy, published in the last two decades of the last and the first half of the present centuries, from scholars and institutions interested in epigraphical studies and research. And these Reports have been long out of print. It was, therefore, decided to bring out reprints of these rare and very useful Reports starting from the initial year 1887 in convenient volumes. The present one, consisting of such Report for the years 1930 to 1934 is the eighth of the reprint series and will be followed in quick succession by others containing Reports for the subsequent years.

It is hoped that this re-publication will go a long way in sustaining and furthering interest in epigraphical studies. I wish to record here my deep sense of gratitude to Dr. M. S. Nagaraja Rao, Director General, Archaeological Survey of India, New Delhi, but for whose sympathetic consideration and approval, this useful reprint series would have remained a dream. Shri J. C. Gupta, Production Officer in my Office, has been largely responsible for the preparation of this reprint scheme and also for the actual printing and production.

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15.5.86

K. V. Ramesh
Director (Epigraphy)
Archaeological Survey of India



ANNUAL REPORT

ON

SOUTH-INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1931

MADRAS

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1933

ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1930-31.

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ANNUAL REPORT ON SOUTH-INDIAN EPIGRAPHY FOR THE YEAR 1930-31

PART I.

PERSONNEL.

I was asked by wire by the Government Epigraphist for India to take charge of the office of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, in addition to my own duties, with effect from the afternoon of the 4th December 1930. I did so accordingly.

TOURS OF THE SUPERINTENDENT AND THE ASSISTANT SUPERINTENDENT.

2. In November 1930, the Assistant Archæological Superintendent for Epigraphy visited four villages in the Salem district and copied eight inscriptions. As directed by the Government Epigraphist for India in his letter No. 182-M/142-89 dated 2nd February 1931, I paid a short visit to Conjeeveram primarily to see the old paintings in the Kailāsanātha temple and get their photographs and tracings. After doing what seemed necessary in the matter, I examined the fragmentary inscriptions on the slabs of stone used in the ceiling and floor of the *mukha-maṇḍapa* of the temple and finding them worthy of publication, I directed the Junior Assistant (Tamil) to take clean estampages of them for purposes of reproduction. I then proceeded to Ootacamund where I checked the final proof pages of a portion of the *South-Indian Inscriptions* (Texts), Volume VII, and returned to Madras on 22nd February 1931. One set of coloured tracings of the Conjeeveram paintings prepared on the spot was handed over to the Government Epigraphist for India and a copy of the notes of inspection of these paintings was sent to the Superintendent, Archæological Survey, Southern Circle, in connexion with his proposal for their conservation.

TOURS OF THE ESTABLISHMENT.

3. The Senior Epigraphical Assistant who was on tour from 18th February 1931 to 7th April 1931, visited 51 villages in the Trichinopoly and South Kanara districts and copied 51 inscriptions in 27 of these villages.

The Junior Assistant (Tamil) visited Tirunārāyaṇapuram in the Trichinopoly district in August 1930 to inspect the Viṣṇu temple of the place that was undergoing renovation and copied 8 inscriptions there. Later in the year he visited 4 villages in the Kumbhakonam taluk and a few others in the Tanjore and Chingleput districts and copied 233 inscriptions, bringing up his total collection to 241.

The Junior Assistant (Telugu) was on tour from 17th November 1930 to 12th February 1931. He inspected a few villages in the Vizagapatam and Godavari districts and completed the epigraphical survey of the Palnad taluk of the Guntur district commenced in the previous year. His collection amounts to 74 inscriptions.

The Photographer went on tour to Erraguḍi in the Kurnool district for copying the Aśōkan Edicts and to Conjeeveram for preparing tracings of the ancient paintings mentioned above.

WORK DONE DURING THE YEAR.

4. During the year under review, 117 villages were visited and in all 374 lithic records were copied. Four copper-plate inscriptions were also copied and examined. In July and August 1930, the epigraphical collection of the year 1928-29 consisting of 542 inscriptions was checked by me, and the manuscript of the *Annual Report* for that year which had been previously prepared by the Assistant Archæological Superintendent for Epigraphy, was carefully revised and submitted in a final form to the Government Epigraphist for

India. After approval by the Director-General of Archæology in India, it was sent to the Press for printing. The galley proof of this *Report* was checked and returned to the Press for a revise. To prepare the *Annual Report* for 1929-30, the transcripts of the 618 inscriptions collected during the year, were checked, their list was revised and the dates mentioned in these records which had been calculated were also verified. Part II of this *Report* was drawn up and the typescript of the whole *Report* was then submitted on 12th March 1931 to the Government Epigraphist for India. The approval of the Director-General of Archæology in India having since been received, the *Report* has been sent to the Government Press for publication. A summary of the epigraphical work done during the year 1929-30 was prepared and sent to the Government Epigraphist for India for incorporation in the *Annual Report* of the Director-General of Archæology in India. Further, I drew up a short note for the Report on the Moral and Material Progress made by the Department during the year 1930-31 and sent it to him.

5. The proof of the Index to the *Epigraphia Indica*, Volume XIX, the manuscript of which had been prepared by me while I officiated as Government Epigraphist for India from January to April 1930, was received from the Press and it was partially checked and revised.

The proofs of a major portion of the *South-Indian Inscriptions* (Texts), Volume VII, were checked and returned to the Press for final revision. To afford facility to scholars who may wish to study the records of any particular king or dynasty, an appendix has been given in the volume, wherein the inscriptions contained in it are arranged according to dynasties and in chronological order. In two other appendices are given references to published inscriptions and the English equivalents of the astronomical details furnished in the inscriptions without Śaka or other dates. The Table of Contents and the Preface have also been prepared and prefixed to the volume. The galley proof of 129 pages of Volume VIII of this series have also been checked and returned to the Press for revision.

A paper on Three Tamil inscriptions at Lālgudi of the time of the Pāṇḍya king Varaguna and the Chōla king Rājakēsarivarman (Āditya I) was drawn up by me and submitted to the Government Epigraphist for India for publication in the *Epigraphia Indica*.

Facilities were as usual given to scholars to consult impressions of inscriptions.

6. Inscriptions copied in the following places * are registered in Appendix B :—

Serial number.	District.	Taluk.	Village.	Numbers of inscriptions.
1	Salem	Attur	Tammampatti	1-4
2	Do.	Do.	Kalpaganūr	5
3	Do.	Tiruchengodu	Idaṅgaṇālai	6-7
4	Do.	Do.	Vellarivalli	8
5	Tanjore	Kumbakonam	Tirukkōdikāval	9-58
6	Do.	Do.	Kaṭṭiṇūr	59-67
7	Do.	Do.	Kadirāmaṅgalam	68
8	Do.	Do.	Pandanallūr	69-74
9	Do.	Tanjore	Tiruppūndurutti	75-120
10	Do.	Do.	Tiruchchatturai	121-208
11	Do.	Pattukkottai	Tiruvōṇam	209-210
12	Do.	Do.	Maṅgaḷāvūr	211-212
13	Chingleput	Chingleput	Māṇāmadi	213-230
14	Do.	Do.	Agaram	231-236
15	Do.	Conjeeveram	Conjeeveram	237-240
16	Trichinopoly	Musiri	Tirunārayānapuram	241-248
17	Do.	Lālgudi	Āṅgarai	249
18	Do.	Do.	Lālgudi	250
19	Do.	Perambalur	Arumbāvūr	251
20	Do.	Do.	Chettikulam	252-254
21	Do.	Karur	Nāgampalli	255-260
22	Vizagapatam	Rayaghada Agency.	Dēvagiri	261
23	East Godavari	Peddapuram	Tirupati	262-274
24	West Godavari	Tadepalligudem	Telikicherla	275-282
25	Do.	Tanuku	Kānūru	283-284
26	Do.	Do.	Singarājapālem	285
27	Guntur	Vinukonda	Inumella	286

* Forty-seven other villages were also visited but did not yield any inscriptions.

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Serial number.	District.	Taluk.	Village.	Numbers of inscriptions.
28	Guntur	Vinukonda	Ipūru	287
29	Do.	Palnad	Adigoppula	288
30	Do.	Do.	Alugurājupalle	289
31	Do.	Do.	Chinna-Gārlapādu	290-292
32	Do.	Do.	Zūlakallu	293-294
33	Do.	Do.	Kambhampādu	295-301
34	Do.	Do.	Gannavaram	302-303
35	Do.	Do.	Kottapalle	304-305
36	Do.	Do.	Nāgulavaram	306
37	Do.	Do.	Bōdanapādu	307
38	Do.	Do.	Narmālapādu	308-309
39	Do.	Do.	Oppicherla	310-311
40	Do.	Do.	Paśuvēmula	312-313
41	Do.	Do.	Sātrasāla	314-316
42	Do.	Do.	Śīngaruṭṭa	317-318
43	Do.	Do.	Śrīgiripādu	319-320
44	Do.	Do.	Tāllapalle	321-324
45	Do.	Do.	Tummurukōṭa	325-331
46	Do.	Do.	Uppalapādu	332
47	Do.	Do.	Veludurti	333-334
48	South Kanara	Mangalore	Inuvalli	335
49	Do.	Do.	Sujēru	336-338
50	Do.	Do.	Śimantūru	339-342
51	Do.	Do.	Kilpādi	343
52	Do.	Puttur	Puttūru	344-345
53	Do.	Do.	Kudmāru	346
54	Do.	Do.	Balpa	347
55	Do.	Do.	Arigudi	348
56	Do.	Do.	Edamaṅgala	349-350
57	Do.	Do.	Bauṭra	351
58	Do.	Do.	Viṭṭa	352-353
59	Do.	Coondapoor	Hemmādi	354-356
60	Do.	Do.	Kanyāna	357-361
61	Do.	Do.	Marvante	362
62	Do.	Do.	Trāsi	363
63	Do.	Udipi	Matṭu	364-365
64	Do.	Do.	Pāṅgāla	366
65	Do.	Do.	Pāḍūru	367-368
66	Do.	Do.	Innaṭṭe	369
67	Do.	Do.	Baṇṭakallu	370
68	Do.	Do.	Śirva	371
69	Do.	Do.	Kuñjūru	372-373
70	Do.	Do.	Pādebeṭṭu	374

K. V. SUBRAHMANYA AIYER,
Superintendent for Epigraphy.

APPENDIX A.

List of copper-plates examined during the year 1930-31.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Mr. Siddhilinga Udaiyar of Anantagaundampalayam, Rasipuram taluk, Salem district.	..	....	Kali 4624, Ananda (wrong), Vaigāsī 5.	Tamil	Returned to the owner.	<i>South-Indian Inscriptions.</i>	Appears to be spurious. Mentions in incorrect sequence, the names of a number of Vijayanagara rulers. Records that the <i>Samaya-mudalis</i> of certain specified <i>nāḍus</i> of Kōngu agreed to collect cesses to provide for the expenses of worship and feeding in the <i>maṣha</i> of Gubba-levare-svāmīyār at Alayāgin in Śēla-nāḍu.
2	The District Judge of Nellore	..	....	Śaka 1705, Śōbha-kṛit, Māgha, śu. 15.	Te'ugu	Do.	Do.	Records that Kumāra Yāchama-Nāyaningāru, son of Baṅgāra Yāchama-Nāyaningāru and grandson of Kumara-Yāchama of Velugōḍu belonging to the Rēcharla-gōtra, cleared of forest the lands in Yāchavaram and Bālayapalle, etc., constituted them into a new village called Subrahmanyam, built the temples of Subrahmanyēśvara and Cheṅgaivarāyēśvarin in it and provided for the conduct of worship and festivals therein by the grant of lands and tolls.
3	The Trustee of the Śiva temple at Kaṣṇanūr, Kumbakonam taluk, Tanjore district.	Tanjore Ma-rāṭha.	Pratāpa-Siṁha	Suhūr-San 1142 = A.D. 1741.	Mōḍi	Do.	Do.	Mr. K. N. Dikshit has kindly furnished the following note on these two inscriptions :—
4	The <i>Archaka</i> of the Vishnu temple at the same village.	Do.	....	Suhūr-San 1145 = A.D. 1744.	Do.	Do.	Do.	These records refer to the grant of additional endowments for the maintenance of worship, <i>navēḍya</i> , <i>raṭha</i> -festival, etc., at the Kaṣṇanūr shrine, the <i>svamī</i> at which place is the grantees. In one case it is mentioned that the previous grant of 33 <i>chamaras</i> was supplemented by a further grant of 147 <i>chamaras</i> . In the other case 296 additional <i>chamaras</i> were granted but the details are not so clear.

APPENDIX B.

Stone inscriptions copied during the year 1930-31.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SALEM DISTRICT.						
ATTUR TALUK.						
1	Tammampatti. —On the north wall of the central shrine in the Narasimha temple in the village.	..	....	Śaka 140[9*], Pīlavāga, śu. 11, Saturday.	Tamil	Records gift of the villages of Bāḍiparugu and Arulampelli in Mārāḍi-śīrmai by Mahānyānkarachāyā. Era-māñchi Tuluḱka-Nāyaka to the temple of Kadiri Nārasiṅga-Perumāl.
2	On the same wall	Vijayanagara.	Dēvarāya-Mahārāya ..	Śaka 1290 (mistake), Vijāvāsu, śu. 5, Monday.	Do.	Records gift of the villages of Dēvarmaṇi and Poliyān-kurichohi to the temple of Kadiriṇātha at Dēvarmaṇi. Mentions Basavaśailkara. Guttī Antyambaregaṇḍa Mahānyānkarā Vasudēva-Nāyaka.
3	On the south wall of the same shrine.	Do.	Kṛṣṇarā[ya]	Śaka 144[9*] Vyaya, dvādaśī, Tiruvādirai, Monday.	Do.	Records gift of the villages of Maṅgaivāripattī in Mārāḍi-śīrmai and Sengakīnaru in Maṇmalai-śīrmai to the temple of Kadiri Nārasiṅga-Perumāl at Dēvarmaṇi in Arrūr-kūrṇam, a subdivision of Arrūr-nādu in Magarāmaṇḍalam. Mentions Veṅṅappa Tirumalai-Nāyaka as the donor and Irattiyappa-Nāyaka as the <i>ubhaya-kartā</i> .
4	On the same wall .. ..	..	....	Śaka 1428, Kshaya, Tulā, śu. 3, Aṇīlam, Sunday.	Do.	Records assignment of taxes on articles of merchandise to the temple of Kadiriṇātha at Dēvarmaṇi in Arrūr-kūrṇam, a subdivision of Arrūr-nādu in Magarāmaṇḍalam. The gift was made by Periya Timmaya-Nāyaka, son of Era-māñchi Chikka-Timmaya-Nāyaka.
5	Kalpaganur. —On a step in front of the Venkatōṣa-Perumāl temple in the village.	..	....	Khara, Śittirai 17 ..	Do.	Damaged. Mentions Periya-Rālu-Nāyaka.
TIRUCHENGODU TALUK.						
6	Idangansalai. —On the north, west and south walls of the central shrine in the Viśṇu temple in the village.	Koṅgu	Rājārājadēva	17th year	Do.	Stones in disorder. Fragments. One of them records the construction of the temple, evidently of Kāṇjamalaiśēva with stone and the provision made for worship therein. Refers to Ilaiḱḱāśānai in Tēṇ-Puvāniya-nādu, a subdivision of Koṅgu <i>aiāas</i> Virāśōla-maṇḍalam.
7	On a slab in front of the Viṇāyaka shrine in the same village.	Do.	Vira-Pāṇḍyadēva	1[3]th	Do.	States that [the shrine] was the benefaction of Kūttādu-vār, one of the <i>tanṭar-inār</i> of Ilaiḱḱāśānai.
8	Vellarivallī. —On two slabs in front of the Paśupatiśvara temple in the village.	..	....	Paridhāvi, Āvaṇi 5..	Do.	In modern characters. States that the platform for the <i>Piśabha</i> is the gift of Śinnatāmbi, son of Tāṇḍava-mūrti.
TANJORE DISTRICT.						
KUMBakonam TALUK.						
9	Tirukkōḱkaval. —On the north wall of the central shrine in the Tirukkōṭiśvara temple in the village.	Chōla	Parakēsarivarman	4th year	Do.	States that this is a copy of an old inscription on a stray stone re-engraved on the <i>vimāna</i> of the temple. Registers a sale of land in Kalakkūdi to the temple at Tirukkōḱikṭa, by the assembly of Mahēndra-varna-chaturvēdimaṇḍalam.

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT— <i>cont.</i>						
KUMBakonam TALUK— <i>cont.</i>						
Tirukkodikaval— <i>cont.</i>						
10	On the same wall	Chōla	Rājakōsarivarman	11th year	Tamil	States that this is a copy of an old inscription on a stray stone re-engraved on the <i>vimāna</i> of the temple. Registers gift of paddy to the temple, by a certain Māṣeṇa Mādan of Śirukāttūr in Mēl[?]kkā-nādu, for offerings and lamps. The gift was left in charge of the assembly of Neruṅgaṁaṅgalaṁ in Nallārūr-nādu.
11	Do.	Do.	Madiraiakonḍa Parakōsarivarman.	3rd	Do.	Do. Gift of land by Māyaṇ Śāḍaiyaṇ of Korraṅkurumbūr, for blowing on two conches in the temple.
12	Do.	Do.	Do.	28th	Do.	Do. Gift of sheep for a lamp. Mentions Vaḍagarai-Nallārūr-nādu.
13	Do.	Do.	Rājakōsarivarman	13th	Do.	Do. Records gift of land, by purchase, for a flower-garden to the temple, by Perumbiḍuṅu Vinjavadaiyaṇaiyaṇ <i>alias</i> Nakkaṇ Seruvidai of Kīlandi in Maḷi-nādu. The assembly of Tirukkōḍikā <i>alias</i> Kaṇṇamaṅgalaṁ, who sold this land, agreed to pay the taxes.
14	Do.	Muttaraiyar	Iṇḍō-Muttaraiyar	17th	Do.	Do. Registers gift of gold for a lamp to the same temple by Kallārūr Kaṇḍaṇṇiprāṭṭi of Kāraikkāḍu. Having received the amount, the assembly of Aḍi, a <i>dēvādāna</i> of Nallārūr-nādu, agreed to supply daily the required quantity of ghee.
15	Do.	Chōla	Madiraiakonḍa Parakōsarivarman.	38th	Do.	Do. Gift of land and gold for offerings, to the temple of Mahāḍeva at Tirukkōḍikāval in Vaḍagarai Nallārūr-nādu, by Śāḍaiyaṇ Dēvadiperumāṇ of Korraḷḷakurumbir in the same <i>nādu</i> .
16	Do.	Do.	Rājakōsarivarman	11th	Do.	Do. Registers that the assembly of Tirukkōḍikā <i>alias</i> Kaṇṇamaṅgalaṁ received money from Arulākki Śendaṇ of Arūr in Vaḍagarai Nallārūr-nādu and agreed to exempt from payment of taxes the lands granted by him to the temple.
17	Do.	Do.	Do.	5th	Do.	Do. Registers a sale of land, free of taxes, by the assembly of Kaṇṇamaṅgalaṁ to Attiraiyaṇ Kīḷavaṇ Kōḍikāval, for being presented to the temple as <i>melakṭupuram</i> . Begins with the introduction <i>செலக்டுபுரம்</i> etc.
18	Do.	Do.	Rājārāja Rājakōsarivarman	16th	Do.	Registers a sale of land to the temple of Mahāḍeva at Tirukkōḍikā by the assembly of Tirukkōḍikā <i>alias</i> Kaṇṇamaṅgalaṁ, a <i>brahmadēya</i> in Vaḍagarai Nallārūr-nādu.
19	Do.	Do.	Rājārājakōsarivarman, 'who destroyed the ships at Śālai.'	13th	Do.	States that, on receipt of an order (<i>irumugaṁ</i>) from Uḍaiyaṇṇiprāṭṭiyaṇ Śombiyaṇṇāḍēviyār, the assembly of the village of Tirukkōḍikā and the <i>Māhēśvaras</i> met together and issued instructions to the temple servants as to how they should irrigate certain lands.
20	On the west wall of the same shrine.	Do.	Parakōsarivarman	4th	Do.	States that this is a copy (like No. 11 above). Registers gift of gold for a lamp to the temple of Mahāḍeva at Tirukkōḍikā by Śeri Paramayōgi of Maṇṇaṅgalaṁ.

21	On the same wall	Pāṇḍya ..	[Mārañjadaiyan]	..	4th "	..	Do.	..	Do.	that the assembly of Nāraṇakka-chaṭurvēdimaṅgalam received gold from Araiyan Kalvan of Panaiyūr in Pērai-yūr-nādu and agreed to supply ghee for a lamp to the temple of Mahādēva at Tirukkōḍikā.
22	Do. ..	Pallava ..	Vijaya-Nripataṅga-vikrama-varman.	..	24th "	..	Do.	..	Do.	that the same assembly received gold from Veṭṭuvadi-Araiyan alias Maḷlaṅ Vēṅgaḍavan of Kōṇḍa-nādu and agreed to supply ghee for a lamp to the same temple.
23	Do. ..	Chōḷa ..	Rājakesarivarman ..	..	4th "	..	Do.	..	Do.	a sale of land by the assembly of Nāraṇakka-cha-turvēdimaṅgalam, a <i>brahmadēya</i> in Vaḍagaraṇai Nallārūr-nādu, to the temple of Tirukkōḍikā-Perumal for offerings, the vendors agreeing to pay the taxes on the land.
24	Do. ..	Do. ..	Madiraikoṇḍa Parakēsaṇi[var-man].	..	*9th "	..	Do.	..	Do.	gift of sheep for a lamp by Kaliyaṇ Kāḍaṇ of Tan-dattōṭṭam in Tirunaiyūr-nādu.
25	Do. ..	Do. ..	Do.	..	21st "	..	Do.	..	Do.	sheep for a lamp to the temple of Mahādēva at Tiruk-kōḍikā in Vaḍagaraṇai Nallārūr-nādu.
26	Do. ..	Pāṇḍya ..	Mārañjadaiyan ..	..	5th "	..	Do.	..	Do.	States that the assembly of Mahēndrakōṭṭūr, including Kaṇṇiūr received gold from Paramiṇakkan of Kāraṇūr in Pērai-yūr-nādu and agreed to supply paddy to the temple of Mahādēva at Tirukkōḍikā, for offerings.
27	On the south wall of the same shrine.	Pallava ..	Nandippōttaraiyar ..	..	10th "	..	Do.	..	Do.	States that this is a copy (like No. 25 above). Regis-ters gift of paddy for a lamp to the temple of Śīruman-gai-Isvaragaram at Tirukkōḍikā. This is a palimpsest engraved over an eras d earlier record.
28	On the same wall ..	.. ..	....	..	11th "	..	Do.	..	Do.	States that this is a copy of an old inscription. Gift of gold for a lamp to be maintained by the <i>sābhā</i> of Kaṇṇa-maṅgalam.
29	Do. ..	Pāṇḍya ..	Māra[ra]ñjadaiyan ..	..	1[1]th "	..	Do.	..	Do.	Gift of gold for a lamp.
30	Do. ..	.. ..	[Built in]	..	..	..	Do.	..	Do.	Records that the assembly of Tirukkōḍikā alias Kaṇ-namaṅgalam received gold from Kumaraṇ Gaṇapati, a merchant of Palaiyāru-Nandipuram, and agreed to exempt from taxes the lands presented by him to the temple of Sadaśiva-Piḍāraṇ at Tirukkōḍikā for con-structing the <i>maṇḍaviṭṭam</i> .
31	Do. ..	Chōḷa ..	Rājakesarivarman ..	..	15th year	..	Do.	..	Do.	Records that the assembly of Kaṇṇamaṅgalam receiv-ed gold from the individual mentioned in No. 30 above, and agreed to supply ghee and rice daily to the temple for offerings and lamp.
32	Do. ..	Do. ..	Do.	..	12th "	..	Do.	..	Do.	Records made by Maśēṇaṇ Māḍaṇ of Śīrukaṭṭūr in Mēṇkka-nādu for daily bathing the god at Tirukkōḍikā with five pots of water from the river Kāvēri.
33	Do. ..	Do. ..	Parakēsaṇivarman ..	..	3rd "	..	Do.	..	Do.	Gift of sheep for a lamp by Vamaṇ Kali of Pāḍūr in Irūṅḷappāḍi.
34	Do. ..	Do. ..	Madiraikoṇḍa Parakēsaṇi-var-man.	..	22nd "	..	Do.	..	Do.	over an earlier erased record. Gift of gold for a lamp.
35	Do. ..	Do. ..	Rājārāja Rājakesarivarman, 'who destroyed the ships at Śāṭai'.	..	11th "	..	Do.	..	Do.	Records that the temple servants of Tirukkōḍikā in Vaḍagaraṇai Nallārūr-nādu received money from Ilai-yāṇ Aḍittaiḍaraṇ of Koravayil in Tenkasi Panaiyūr-nādu and agreed to supply offerings to the god Śūrya-dēva which he had set up in the temple.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—<i>cont.</i>						
KUMBakonam Taluk—<i>cont.</i>						
36	On the same wall	Chōla	Parakēsarivarman	11th year	Tamil	Refers to the construction of the <i>Śrīvāṇṇa</i> of the temple with stone, by queen Sombiyai-Mahādēviyār, and of the re-engraving of the inscriptions, that lay scattered in several places, on its walls. One of such inscriptions is dated in the 4 + 9th year of the reign of Maṇṇadaiyaṇ and registers a gift of money by Varuṅga-Mahārāja for a lamp.
37	Do.	Pāṇḍya	Māraṇ-Ṣṭaḍaiyaṇ	I[1]th "	Do.	This is a copy of an old inscription. Partly built in. Registers gift of gold made by Varuṅga-Mahārāja for burning three lamps in the shrines of Śrī, Sarasvatī and Gaṇapati at Tirukkoḍikā.
38	Do.	"	"	22nd "	Do.	Do. Records that Viramahādēviyār, the queen of Nripatunga-Mahārāja, performed the <i>hiraṇyagarbha</i> and <i>ulābhāra</i> ceremonies and presented gold to the temple of Mahādēva at Tirukkoḍikā for offerings and lamp.
39	Do.	Muttaraiyar	Ilaṅgō-Muttaraiyar	13th "	Do.	Do. Built in. Registers gift of sheep.
40	On the north wall of the <i>Mahā-maṇḍapa</i> in the same temple.	Chōla	Tribhuvana-chakravartin Kulōttunga-Chōlādēva.	48th "	Do.	Incomplete. Mentions the <i>agara-brāhmaḍāyam</i> of Rājendraśōla-chaturvēdināḡalam in Nallārūr-nādu, a subdivision of Virudarājabhayaṇkara-valaṇādu and one Vēdavyāsa.
41	On the same wall	Do.	[Vikrama-Chōlādēva]	[13th year, Makara, su. 6, Monday, Uttiraiṭṭādi.	Do.	Built in and damaged. Begins with the introduction <i>Liṇṇṇa</i> <i>ḍem. ṣṣ</i> , etc. Seems to register a tax-free gift of land made to the temple of Tiruvāvaduturai-Uḡaiyār. The first figure missing in the regnal year has been supplied by calculation.
42	Do.	"	"	"	Do.	Fragments. One of them refers to a gift made by a certain Kamalabhavaṇ to the temple of Brahmāvaramuḍaiya-Mahādēva at [Tirukkoḍikā and another refers to a tax-free gift of land made by a certain Jñānāśva.
43	On the south wall of the same <i>maṇḍapa</i> .	Chōla	Tribhuvana-chakravartin Vikrama-Chōlādēva.	[9th year, 53rd day	Do.	Registers a gift of land for a lamp to the temple at Tirukkoḍikā in Nallārūr-nādu, a subdivision of Virudarājabhayaṇkara-valaṇādu.
44	On the same wall	Do.	Do.	4th "	Do.	Registers a gift of land to the temple by Śaṅkaradēvaṇ Tiruchehirrambelamudaiyāṇ for taking the god in procession on the days of <i>amāḍavay</i> .
45	Do.	Do.	Kulōttunga-Chōla Kōṇērinnai-kōṇḍaṇ.	4th "	Do.	States that on the representation made by Pallavarājaṇ that a channel had been dug in some <i>dēvādāna</i> land, it was decided that the portion so used should be filled up and the land restored to the temple.
46	Do.	Do.	Rājakēsarivarman Tribhuvana-chakravartin Kulōttunga-Chōlādēva (I).	42nd year. Makara, su. 1, Uttirāḍam, Monday.	Do.	Records that certain <i>Śivabrāhmaṇas</i> received four <i>kaṭaiy</i> of gold from Vāduganathan <i>alias</i> Valava-sundara-Mivēndavēḷaṇ and agreed to burn a perpetual lamp in the temple. The donor is called a 'Maṇi-grāmaṇ' and a resident of Tenṇalai in Muttūr-kūṇam, a subdivision of Rājaraja-Paṇḍiādu.
47	On the east and north walls of the same <i>maṇḍapa</i> (inside).	Do.	Parakēsarivarman Tribhuvana-chakravartin Vikrama-Chōlādēva.	I[1]th year, Paṅguṇi 5, Tuesday, su. 7, Rōṇiṇi.	Do.	Begins with the introduction <i>Liṇṇṇa</i> <i>ḍem. ṣṣ</i> , etc. Records a gift made by the authorities of the temple at Tirukkoḍikā of 1 <i>veḷ</i> of land for feeding 10 <i>tapasvins</i> in the temple at Tiruvāvaduturai in Tiraimūr-nādu, a subdivision of Tenṇarai Uyyakkōḍār-valaṇādu and a gift of land as <i>vaḍiyarūt</i> to the physician Śatturu-māṇyaṇ Alappirandaṇ for treating the <i>tapasvins</i> .

48	On the north and west walls of the Gopapati shrine in the first prakāra of the same temple.	Do.	Tribhuvanachakravartin Kulōtunga-Chōlādēva, who having taken Madura, Ilam and Karuvūr, was pleased to take the crowned head of the Pāṇḍya.	25th year, Mīna, ba. 2, Saturday, Chittirai.	Do.	..	Gives a list of lands granted to the temple for various purposes and states that these as well as other lands that may be granted to the temple after the 24th year, should not be sold as <i>Chōḍēvara-aias</i> , and that in case any lands are taken possession of by force, they shall be resumed by the temple. States that this temple is called 'Tyāgasamudram'.
49	On the beam at the entrance into the Chāpḍēvara shrine in the same prakāra.	..	....	..	Do.	..	A benedictory verse in characters of the 12th century invoking prosperity to the Chōla king and to the plough.
50	On the south wall of the first prakāra (outside) of the same temple.	Chōla	Rājakesarivarman Tribhuvanachakravartin Rājārājādēva.	2nd year, Tulā, ba. 13, Friday, Uthiram.	Tamil (verse).	..	Unfinished. Commences with the introduction of <i>śāśanēś</i> , etc., and ends abruptly after giving the date.
51	On the same wall ..	..	..	..	Tamil	..	
52	On the east wall (outside) of the same prakāra.	Do.	Tribhuvanachakravartin Tribhuvanavirādēva, who having taken Madura, Ilam, Karuvūr and the crowned head of the Pāṇḍya, performed the anointment of heroes and of victors.	3[4]th year, Dhanus, su. 13, Monday, Mṛigaśīrsha.	Do.	..	Gift of land by Udayaśyēdān Udayān <i>aias</i> Tillaiyāmbala-Viluppārāyaṇ to the temple at Tirukkōdikā for the bathing of the god Kūttādum-Nāyanār Kōttamainda-Āḍalvaṣṭṭār during the festival of Mārgaḷi-Tiruvādirai. Refers to Kaṇamaṅgalam <i>aias</i> Nerivudai-chōla-chaturvēdimaṅgalam as a <i>dēvādāna</i> of the temple.
53	On the same wall ..	Pallava	Sakalabhuvanachakravartin Peruvijūṅgādēva.	3rd year, Rishabhā, su. 10, Tuesday, Hasta.	Do.	..	Gift of land to the temple of Tirukkōdikāvudaiyār in Nallārūr-nādu, a subdivision of Virudarājabhayaṇ-kara-valanādu, by Pākkaṁudaiyān Paṭṭaṇ Udayapillai of Ilamāṅgalam in Jayāṅgōḍa-śōla-maṇḍalam <i>aias</i> Śiṅgapura-nādu.
54	Do.	Do.	Do.	22nd year, .. ba. 3, Thursday, Rohini.	Do.	..	Records that Maṇuvūdaiyār Varandarum-Kūttāperumāl of Gaṅgaikōṇḍaśōlapuram set up an image of Tirupperundurai-Āludaiyār (in the temple at Tirukkōdikā) and gave land for it and money for the taxes thereon.
55	Do.	Chōla	Parakēsarivarman Tribhuvanachakravartin Rājārājādēva.	7th year, Kumbha, ba. 6, Monday, Anisham.	Do.	..	Incomplete. Commences with the introduction of <i>śāśanēś</i> etc. Records a sale of land by the Kūttāpperumāl of Kadalāṅguḍi <i>aias</i> Gaṅgaikōṇḍaśōla-chaturvēdimaṅgalam and its exemption from taxes.
56	Do.	..	....	..	Do.	..	Contains the words 'Svasti Sri Vikkīramaśōlan-tirumāligai'.
57	In the gōpura (proper left) of the same temple.	..	....	..	Sanskrit verse in Grantha.	..	In praise of the liberality of a Chōdi chief.
58	In the same place ..	..	....	..	Tamil (verse).	..	In praise of a Chōdi chief of Puḍulvāpuri named Śaḍaiyān, son of Pīlāpperumāl.
59	Kaṇjanur.—On the right door-jamb leading into the central shrine of the Agnīśvara temple.	..	....	..	Tamil	..	Contains the words 'Svasti Sri Tirunilakapāṇ' evidently the name of the donor of the stone. The characters are of the 16th century.
60	On the north wall of the <i>maṇḍapa</i> in front of the central shrine in the same temple.	Chōla	Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōlādēva.	3rd year, .., Thursday, Pūram.	Do.	..	Built in at the beginning. Commences with the introduction of <i>śāśanēś</i> , etc. Registers a tax-free gift of land for a <i>maṭha</i> called 'Aṇṇūreṇṇam'. While making the gift, the assembly is said to have met in the <i>maṇḍapa</i> of the temple of Tiruvakkiśvaramudaiya-Mahādēva at Āhavanallanai-irumēdi-menikōṇḍaśōla-chaturvēdimaṅgalam, a <i>brahmadāya</i> of Nallārūr-nādu, a subdivision of Virudarājabhayaṇ-kara-valanādu.
61	On the same wall ..	Do.	Rājakesarivarman <i>aias</i> Tribhuvanachakravartin Kulōtunga-Chōlādēva.	7th year, Karkatā, ba. 7, Monday, Āsvati.	Do.	..	Begins with the introduction of <i>śāśanēś</i> , etc. Portions left unengraved. Provides for a festival in the temple of Tiruvagaisāram-Udayāyār at Vikramaśōla-chaturvēdimaṅgalam, which was an <i>aṅgam</i> of Nallārūr-nādu.

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT— <i>cont.</i>						
KUMBAKONAM TALUK— <i>cont.</i>						
Tirukkodikaval— <i>cont.</i>						
62	On the south wall of the same <i>mandapa</i> .	Vijaya-nagara.	Krishnarāya-Mahārāya	Śaka, 1447. Pār-thiva, Tulā, śu-12. Friday. Utēti-rattādi. Vajra-yōga. Bhava-karaṇa. [Lost]	Tamil	Records the setting up of the processional image of Karpaga-Pillaiyār in the temple of Tiruvagnisvaram at Kañjanūr by Kanakasabhapati-Bhaṭṭa, son of Bhāka-Bhaṭṭa.
63	On the same wall	Chōla	Rājakesarivarman <i>alias</i> Tribhuvanachakravartin Kulottunga-Chōlādēva.	Do.	Do.	Begins with the introduction <i>usūlon</i> , etc. Damaged. Records that the <i>Sevabhāmas</i> of the temple received money from Sōlan-Singam <i>alias</i> Satturubhaya-kara-Vilupparaiyan and agreed to maintain a lamp.
64	Do.	Do.	Tribhuvanachakravartin Virarājendradēva.	Tulā, śu. 9, Monday	Do.	Three fragments. One mentions Avinuktisvaram-Udaiyār and another refers to the construction of a temple with stone.
65	In the <i>gōpura</i> (proper left) of the same temple.	Do.	....	Śaka 1591, Saumya Ādi 23.	Do.	Gift of land as <i>abhiśhēka-kalīśat</i> , by Rāmanātha-Anpagal.
66	On stray stones built round the central shrine of the Varadarājaperumāl temple in the same village.	Do.	Tribhuvanachakravartin Virarājendradēva.	[2]nd year	Do.	Seems to register a gift of land, as <i>arbhajamapparas</i> to the temple of Rājānārāyaṇasvaram-U[ḍaiyār]. Mentions Vikramaśōla-chaturvēdumangalam.
67	On stray stones built into the south wall of the first <i>prākāra</i> of the same temple.	..	[Lost]	[29]th year	Do.	Fragmentary. Relates to a gift of land and gives the detailed boundaries of it.
68	Kadramangalam.—On the north, west and south walls of the Kālahastisvara temple in the village.	Chōla	Tribhuvanachakravartin Tribhuvanavirādēva, 'who having taken Madura. Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	32nd year	Do.	Mentions Madhurāntaka-valanāḍu and Virarākhada-Mūvēndavēlār. Built in the middle. Refers to a gift of land made in the 6th year of the reign of Periyadēvar Karikāle-Chōlādēvar to the temple of Paramēsvara for various requirements and states that in accordance with an order issued in the 11th year of Tribhuvanavirādēva, the rent due on the land was deducted from the accounts and assigned to the temple. Details also the lands enjoyed by the temple as per orders issued in the 16th, 21st and 32nd years of the king.
69	Pandanallur.—On the north wall of the central shrine in the Paṣupatisvaram temple in the village.	Do.	Rājakesarivarman <i>alias</i> Tribhuvanachakravartin Rājādhirājādēva.	5th year, Tulā, śu. 9, Monday, Avittam.	Do.	Incomplete. Gift of land to the temple of Paṣupatidēva at Pandanallur in Viḷattūr-nāḍu, a subdivision of Veḷagerai Virudārajjabhaṇḍakara-valanāḍu, by Rāmādevaramuḍaiyān Sadāsivadēvan <i>alias</i> Rājārāja Sabasrabāhu, for opening a new street. This land belonged to the donor's deceased brother Rāmēsvaramuḍaiyān Mahādēvan <i>alias</i> Sōlappallavaraiyar.
70	On the same wall	Vijaya-nagara.	[Achyuta]dēva-Mahārāya	Śaka 1452, Simha, śu. 7, Monday, Hasta.	Do.	Registers an assignment of six <i>vēli</i> of tax-free land at Mātūr by the members of the <i>sabha</i> and <i>nāḍu</i> to a certain Kaṭṭrapāla, son of Vayirava-Nayinar, as <i>kanakakuppuru</i> for writing the accounts of the <i>nāḍu</i> . Valudilampattu-chāvaḍi is stated to lie between the Kāvēri and the Kollidam.

71	On the south wall of the same shrine.	Chōla	Parakōsarivarman alias Vikrama-Chōlādēva.	9th year	Do.	Incomplete. Commences with the introduction of lamps by Nambirattiyar Pirāntaṇ-Mahādēvādigaḷ alias Śembīyan-Mahādēviprattiyar, the mother of Uttama-Chōlādēva, to the temple of Paṣupatiśvara at Pandanai-nallūr in Vilattūr-nādu, a subdivision of Vaḍagairi Virudarājabhayārikara-valanādu, in the 11th year of the reign of Rājārāja I, and registers the purchase in the sixth year of Vikrama-Chōla of the share attached to the <i>nibandha</i>, by the nephew of the original donee's two sons, from the surviving widow of one of the latter. Registers gift of a gold ornament (<i>śirukolgaḷ</i>) by Rāvalaṇ of the Vāṇāśī Bhikṣhāmātha to the temple of Paṣupatiśvara—Uḍaiyar at Tiruppanḍanallūr, for being used at the time of the sacred bath of the god.
72	On the same wall	Do.	Tribhuvanachakravartin Tri-bhuvanavirādēva, who having taken Madura, Ilam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the appointment of heroes and victors.	39th year, Mithuna, ba. 15, Monday, Mṛgaśīrsha.	Do.	Gift of an <i>uttariyaṃ</i> and a sacred thread made of gold, by Sāttavattakayaṭṭi Aḍichcha-Pillai to the same god.
73	Do.	Do.	Tribhuvanachakravartin Kulōtunga-Chōlādēva, who took Madura, Ilam and the crowned head of the Pāṇḍya.	24th year, 16th day	Do.	Copy of an old inscription. Gift of gold for a lamp to the god Paṣupatidēva at Pandanai-nallūr, by Periyā-nambi-Bhaṭṭaṇ, son of Dakṣiṇāmūrti-Bhaṭṭa Gōmātha Sarvakraṭyāṭṭi of Kāṭṭūr Avanmānikka-chaturvēdi-mangalam on the north bank of the (river) Maṇni and his wife. The gold is stated to have been deposited with a <i>Śivabrāhmaṇa</i> of the temple.
74	Do.	Do.	Rājakōsarivarman	10th "	Do.	Beginnings of lines built in. Records that Parakōsari-Mivēndavēlaṇ alias Perunāṇṭipalli of Neṭṭuppalai in Taṭṭāvuṭ-kūṭṭam purchased land from the assembly of Kūṭṭāṅgudi, a <i>brahmadēya</i> of Miypilāru in Poy-gai-nādu and presented it to the temple of Mahādēva at Tirutturuttī; a <i>dēvadāna</i> of Arkkāṭṭu-kūṭṭam for feeding ten Brahmans at the time of the midday offerings to the silver image of Amaraṅgaṇyarchchita which he had set up in the temple.
75	TIRUPPUNDURUTTI.—On the north wall of the central shrine, in the Pushpavanēśvara temple.	Do.	[Madirukkoḷḷa Parakōsari-varman.	33rd "	Do.	Registers gift of sheep for a lamp to the temple of Mahādēva at Tirutturuttī, a <i>dēvadāna</i> in Arkkāṭṭu-kūṭṭam, by Piṣaṅgaṇ Korraṇ of Nānādūr in the same kūṭṭam. Mentions the <i>Śrūtēlā</i> (festival) of the goddess.
76	On the same wall	Do.	Parakōsarivarman	4th "	Do.	Damaged in the middle. Registers a grant of land, free of taxes, to the village goldsmith and his descendants for preparing ornaments for the god, by the big assembly of Tirutturuttī, a <i>brahmadēya</i> of Arkkāṭṭu-kūṭṭam, a subdivision of Pāṇḍikulaśāni-valanādu.
77	Do.	Do.	Tribhuvanachakravartin Kulōtunga-Chōlādēva.	36th "	Do.	Begins with the introduction of <i>śrūtēlā</i> (festival), etc. Records that the assembly of Tirutturuttī received 20 <i>kāṣu</i> from Kūṭṭān Madhurāntaṇ, a member of the <i>Taṭṭakulaśāni-paraivar</i> of the king and agreed to burn a perpetual lamp in the temple.
78	Do.	Do.	Rājakōsarivarman alias Rājārāja-Chōlādēva.	24th "	Do.	Unfinished. Mentions Madalaṇ Iraviyāchchaṇ Śembīyan and the assembly of Tiruṭṭuruttī.
79	Do.	Do.	Rājakōsarivarman	8th "	Do.	

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT— <i>cont.</i>						
TANJORE TALUK— <i>cont.</i>						
80	On the same wall	Chōla	Rājakēsarivarman	15th year	Tamil	Records that the lands of certain persons sold to the temple unjustly to meet the fines imposed on their brother, together with his land were now returned to them under the king's orders.
81	Do. .. ..	..	....	..	Do.	Mutilated. Records that the assembly of Tirutturuttī received 30 <i>kalaiyū</i> and agreed to supply ghee to the temple for the sacred bath of the deity on the day of <i>saṅkrānti</i> in every month.
82	On the north and west walls of the same shrine.	Chōla	Rājārāja-Rājakēsarivarman ..	1[4]th year	Do.	Begins with the introduction of <i>செவ்வாசனம்</i> , etc. Records that the assembly of Tirutturuttī received money from Irāyiravar-Pallavan <i>altas</i> Mummudiśā-Pōśan of Araśur in Tenkarai Pāmbuni-kūrram and agreed to conduct the <i>dhēvārādhana</i> ceremony in the temple of Tirutturuttī-Mahādēvar Poyyilyāṇḍar in the month of Kārtigai every year, and to meet the expenses of the worship of the several deities in the temple and of feeding <i>Śivayōghis</i> and <i>tapasvins</i> . Damaged. Records that the assembly of Tirutturuttī received 25 <i>kalaiyū</i> of gold from a resident of Kaval-lūr and agreed to burn a perpetual lamp in the temple.
83	On the west wall of the same shrine.	Do.	Madiraikoṇḍa [Parakēsarivarman].	11th "	Do.	Registers a grant of land in the <i>dēvadāna</i> village Idai-kudi, situated in Vadegarai Poly* Iḡai-nādu, by the assembly and the <i>dēvakannis</i> , as <i>kudīningakam</i> to a certain Kāṇṇan Amalan.
84	On the same wall	Do.	Rājārājakēsarivarman, 'who destroyed the ships at Śālai.'	Do.	Do.	Registers a gift of 15 <i>pon</i> by a <i>Vellāla</i> for burning a lamp in the temple during day time. The <i>saḥkū</i> received the gold and agreed to maintain the lamp.
85	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	2[4]th year	Do.	Registers a gift of 8 <i>pon</i> by Pīsaṅgaṅ Aiyārādigaḷ of Nānandūr for supplying ghee to the temple on the days of <i>saṅkrānti</i> . The <i>saḥkū</i> received the gold and agreed to supply the ghee.
86	Do.	Do.	Rājakēsarivarman	3rd "	Dq.	Registers gift of 96 sheep made on the day of solar eclipse for a lamp to the same temple by Siddavadaṅgaṅ [Gālmundaḍēvan of Maḷāḍu. The <i>saḥkū</i> agreed to maintain the lamp.
87	Do.	Do.	Parakēsarivarman	11th "	Do.	Registers a similar gift of sheep by Paḷḷi-Perumāṅ of Nerkupai in Taṭṭavūr-kūrram.
88	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	30th "	Do.	Registers a gift of 15 <i>pon</i> by Maḍalan Chāndiran Iravi for burning a lamp in the temple during daytime.
89	Do.	Do.	Do.	24th "	Do.	Damaged. Registers a gift of 25 <i>kalaiyū</i> of gold for a lamp by a resident of Amaṇāḍu in Miyykuru.
90	Do.	Do.	Parakēsarivarman	[3rd] "	Do.	Registers a gift of 30 <i>kalaiyū</i> of gold for a lamp by Somaṇ Eṭṭi of Nānandūr. The <i>saḥkū</i> agreed to burn the lamp.
91	Do.	Do.	Do.	4th "	Do.	Registers a gift of land after purchase from the assembly of Tirutturuttī, by queen Kōkkilaṇḍigaḷ, to maintain a perpetual lamp before and to provide for offerings to the image of Trailōkyasundara set up in the temple in the form in which he burnt the three cities.
92	On the west and south walls of the same shrine.	Do.	Madiraikoṇḍa Parakēsarivarman.	20th "	Do.	

93	On the south wall of the same shrine.	..	[Lost]	..	..	Do.	Damaged. Records that the assembly of Tiruturuti received 30 <i>kalaiyū</i> of gold from Sembian Bhuvanigangaiyar and agreed to burn a perpetual lamp.
94	On the same wall ..	Chōla	Rājakesarivarman	..	2[6]th year	Do.	Registers a gift of a lamp and 25 <i>kalaiyū</i> of gold by Kavidiruppramanniyan of Suduvūr in Pejavalliyar-nadu, a subdivision of Paṇḍi-nadu. The assembly agreed to maintain the lamp.
95	Do.	Do.	Parake[sarivarman]	..	7th "	Do.	Registers gift of 15 <i>pon</i> for a lamp to be maintained by the assembly.
96	Do.	Do.	Rājārājakesarivarman, 'who destroyed the ships at Śālai.'	..	10th "	Do.	Damaged at the end. Built in by the Dakshināmūrti shrine in the middle. Registers a gift of 8 <i>kāṣu</i> by the person mentioned in No. 82 above, for the daily supply of turmeric (<i>maṇḍakāṣṇu</i>).
97	Do.	Do.	Parakesarivarman	..	[Lost]	Do.	Damaged. Registers gift of money by Parān.... [A]rñ-jigai for a perpetual lamp in the temple.
98	Do.	Do.	Do.	..	[5th year]	Do.	Records that the assembly of Tiruturuti received money from a resident of Tiruchchōrutturai, a <i>dēvādāna</i> in Kilār-kūrnam and agreed to burn a lamp in the temple.
99	Do.	Do.	Madiraitkoṇḍa Parakesarivarman.	..	34th year	Do.	Records that the same assembly received money from Periyavēlattu Perṇanāngai, the younger sister of Mūṭta-Vikīram[a]bharaṇiyār and agreed to maintain a lamp in the temple.
100	Do.	..	....	..	..	Do.	Damaged. Refers to a gift of gold made by Vaiyiri-Akkanār Tribhuvanamādevi for a lamp in the same temple.
101	Do.	Chōla	Rājakesarivarman	..	1[6]th year	Do.	Registers a gift of 12 <i>kalaiyū</i> by Bālgāṣiṛiyan Piḍāraṇār for burning a lamp in the temple during day time.
102	Do.	Do.	Do.	..	..	Do.	Ends of lines built in. Registers a gift of 25 <i>kalaiyū</i> for a lamp by the <i>gandharva</i> Paradayān Singaṇ-Srikanthan.
103	Do.	Do.	Do.	..	..	Do.	Do. Registers a gift of money made by a certain Gunavan Puttan of [Kalattūr] for burning a lamp.
104	Do.	Do.	Parakesarivarman	..	..	Do.	Do. Registers a gift of 25 <i>pon</i> for a lamp by Valluvan Nam... of the <i>Vēlār-paḍai</i> , who was a native of Kūṣakkuḍi in Eyiḷ-nāḍu.
105	Do.	Do.	Rājakesarivarman	..	[1]1th year, 300th day.	Do.	Registers a gift of 30 <i>pon</i> for a lamp by Naṅgai Śāṭta-perumānār, the mistress of the Chōla king (Śōla-perumānādigaḷ).
106	Do.	Do.	Madiraitkoṇḍa Parakesarivarman.	..	24th year	Do.	Registers a gift of 40 <i>laktāṣu</i> for a lamp by Piḷḷaiyar Arikulakēsarīyār, the son of the Chōla king (Śōla-perumānādigaḷ).
107	Do.	Do.	Parakesarivarman	..	3rd "	Do.	Registers a gift of 30 <i>kalaiyū</i> of gold for a lamp by Muḷḷūr-Naṅgaiyār, the mother of the Chōla queen Sōlamādeviyār.
108	On a stone built into the south wall of the <i>maṇḍapa</i> in front of the central shrine in the same temple.	Do.	Madiraitkoṇḍa Parakesarivarman.	..	30th "	Do.	Fragment. Registers a gift of 15 <i>pon</i> for supplying <i>pariyāttam</i> .
109	On another stone built into the same wall.	..	....	..	Prabhava, Kārttika, śu. 5.	Kannāḍa	Fragment. Mentions Tagadūru and Mallikāṛjuna.
110	On the south wall of the <i>maḍā-maṇḍapa</i> in the same temple.	Vijaya-nagara.	Vijayarāya-Mahārāya	..	Śaka 134 [4], Śōbha-kṛit, Karkātaka, śu. 11, Monday, Mūla.	Tamil	Registers a gift of land, free of taxes, to the temple of Tiruppūndurūtī-Nāyaṇār at Tiruppūndurūtī, a <i>brahmāḍya</i> and free village in Arkkāṭṭu-kūrnam, a subdivision of Tenkarai Paṇḍikulāsāni-valanāḍu, by Sivadaperumal, the headman of Parāśai.
111	On the same wall ..	Do.	Vira-Bhūpati-Uḍaiyar	..	Śaka 1336, Man-matha, Karkātaka, śu. 7, Sunday, Śōḍi.	Do.	Registers a gift of land, free of taxes, to the temple by Alegiya-Tiruchchirramudaiyān Virasīn[ga]rāyan of Śīrtaśūr in Arkkāṭṭu-kūrnam.

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—<i>cont.</i> TANJORE TALUK—<i>cont.</i> Tirupunduruti—<i>cont.</i>					
112	On the east wall of the same <i>mandapa</i> .	Chōla	Tribhuvanachakravartin Rājā-rājadēva.	18th year	Tamil	Damaged and obstructed by a <i>liṅga</i> . States that the <i>śāntātār</i> of the temple received land from Panai-nāyaka-Pichehan and agreed to supply paddy to the temple.
113	On the north wall (inside) of the <i>Nāgar-maṇḍapa</i> in the same temple.	Pāṇḍya	Jatavarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	16th year, Vaigāsī 32.	Do.	Incomplete. Records that as certain temple lands had been used in the formation of a new street called Elulagumudumudaiyāl-tiruvēdi, in the name of the queen (or probably the goddess), the assembly of the village agreed to give other lands in exchange.
114	On the left door-jamb of the same temple.	Madura Nāyaka.	....	Śaka 1487, Krōdhana, Aṭṭeśi 7.	Do.	States that the <i>maṇḍapa</i> was constructed by Śiṅgapar as the gift of Viṭappa-Nāyaka, son of Viśvanātha Nāyaka Krishnappa-Nāyaka.
115	On the south wall of the Vada-Kaiṣānātha shrine in the first <i>prākāra</i> of the same temple.	Chōla	....	....	Do.	Fragment. Has a portion of the historical introduction of Rājārāja I. Mentions Tenkarai Pāṇḍi and the liquid measure 'Rājākēari'.
116	In the second <i>gōpura</i> (north side) of the same temple.	Vijaya-nagara.	Vijayarāya-Mahārāya	Śaka, 13 * * [Kāṣya], Karkātaka, śu. [10, Monday].	Do.	Damaged. Seems to register a gift of land to the temple.
117	On stones built into the east and west walls of the Saundarya-nayaki shrine in the same temple.	Chōla	[Kulōttunga-Chōladēva], 'who took Madura, Ilam, and the crowned head of the Pāṇḍya.'	.. ..	Do.	Fragment. Seems to register a gift to the goddess Tirukkāṁkōttam-udeiya-Periyānāchchiyār by two individuals. Mentions the 25th year, evidently of the king.
118	In the outer <i>gōpura</i> , left of entrance.	Vijaya-nagara.	Achyutadēva-Mahārāya	Śaka 1454, Nandana, Dhanus, śu. 12.	Do.	Records an order issued to the residents of Tirupūnduruti and Paṇḍaravāḍai and Śāpiyatteruvu of Kāṇḍiyūr, stating to the temple of Tirupūnduruti by Krishnāpuraṁ Varadappayar for the merit of the king on the occasion of the Gōvādaśi.
119	In the same <i>gōpura</i> , right of entrance.	Tanjore Nāyaka.	Achytappa-Nāyaka	Sarvadhāri, Ādi, 10	Do.	Registers an assignment of taxes on certain articles of merchandise to the temple of Pushpavanātha at Tirupūnduruti for the merit of Gōvinda-Dikshitarayan.
120	On several stones built into the same <i>gōpura</i> .	Chōla	....	.. ..	Do.	Fragmentary. Has a portion of the historical introduction of Rājendra-Chōla I. Refers to the endowments made by some of his regiments. See below, Part II, paragraph 12.
121	Tirucheatturai.—On the north wall of the central shrine in the Odanavaneśvara temple at the village.	Do.	Parakēsarivarman	.. ..	Do.	Built in and damaged: Seems to register endowments made for ornaments and festivals.
122	On the same wall	Do.	Madiraikoṭṭa Parakēsarivarman.	2[3]rd year	Do.	Damaged. Registers a gift of 45 sheep made to the temple, by Nakkan Viṇchhiyakkān, the younger sister of Nakkan Kavadi-akkān, the daughter of Dāvanār of the village to provide for milk, ghee and curds for the sacred bath of the god on the <i>śaṅkṛānti</i> day of every month.
123	Do.	Do.	Rājakēsarivarman	4th "	Do.	Damaged. Seems to register a gift of land by the donor mentioned in No. 122 above [for feeding] two Brahmins, one Brahman woman and yogis in the temple.

124	Do.	..	..	Do.	Madiraikoṇḍa	Parakēsarivarman.	16th	..	Do.	Registers a gift of 30 <i>kalaiyū</i> of gold by Karuppur Araiyan of Maṇṇi-nādu for burning a lamp in the temple of Tiruchchōrutturai-Mahādēva.
125	Do.	..	..	Do.	Parakēsarivarman	..	8th	..	Do.	Registers gift of sheep to the temple by a shepherd of the village.
126	Do.	..	..	Do.	Madiraikoṇḍa	Parakēsarivarman.	38th	..	Do.	Damaged. Registers a gift of sheep by a resident of a village in Vadatalai Sombi-nādu in Paṇḍi-nādu.
127	Do.	..	..	Do.	Parakēsarivarman	..	5th	..	Do.	Damaged in the middle. Registers a gift of sheep by Kalāṅgaṇḍar, the daughters of Āyirattai-Davaṇār.
128	Do.	..	..	..	....	....	..	..	Do.	Damaged and built in at the beginning. Seems to register a gift of gold for offerings. Mentions Mēgaviyaṇ of Paḷaiyattai of Taṭṭāvūr and states that the god was meditated upon by Agastiyamuni.
129	Do.	..	..	Chōla	kēsarivarman	..	14th year	..	Do.	Damaged. Registers a gift of 40 <i>kāṇu</i> for a lamp and a lamp-stand by Kaṇḍa Paṭṭālakar to the temple of Tiruchchōrutturai-Mahādēva.
130	Do.	..	..	Do.	Madiraikoṇḍa	Parakēsarivarman.	11th year, Kaṇṇi, Hasta, solar eclipse.	..	Do.	Registers a gift of 30 <i>poṇ</i> for a lamp by the Chōla queen Tribhuvanamahādēviyar on behalf of her mother Naṅkuttiyar.
131	Do.	..	..	Do.	[Do.]	[Do.]	30th year	..	Do.	Damaged. Registers a gift of 30 <i>poṇ</i> and a lamp-stand by Śōmasākhāmanai-Pallavarayan.
132	Do.	..	..	Do.	[Pa]ra[kēsarivarman]	..	Do.	..	Do.	Do. Registers a gift of 25 <i>kalaiyū</i> of gold by Nakkaṇi Sōkkaiperumaḷ for a lamp to be maintained by the <i>paṭi-pādamāla</i> of the temple.
133	Do.	..	..	Do.	Parakēsarivarman	..	5th year	..	Do.	Damaged. Seems to register a gift of gold for burning a lamp in the temple of Mahādēva at Tiruchchōrutturai by a princess related to the Pāṇḍya king Parāntaka.
134	Do.	..	..	Do.	Madiraikoṇḍa	Parakēsarivarman.	20th	..	Do.	Do. Registers a gift of gold and a lamp-stand by [Orri]yuraṇ <i>attas</i> [Pudi-Araiyāṇ].
135	Do.	..	..	Do.	Parakēsarivarman, "who took Madura [and I]am."	..	4[6]th	..	Do.	Damaged in the middle. Seems to register a gift made for the maintenance of a lamp. Mentions Trailōkyamahādēviyar.
136	Do.	..	..	Do.	Madiraikoṇḍa	Parakēsarivarman.	19th	..	Do.	Registers a gift of 10 <i>poṇ</i> for a lamp to be burnt during the day time by a resident of Uttamānipuram.
137	Do.	..	..	..	kēsarivarman	..	..	..	Sanskrit Grantha.	Provides for a lamp in the temple of Siva at Tiruchchōrutturai by Muvēnda-Piṭāvūr[vēl].
138	Do.	..	..	Chōla	kēsarivarman	..	14th year, 305th day.	..	Tamil	Damaged in the middle and at the end. Registers a gift of money for a perpetual lamp in the temple to be maintained by the <i>paṭi-pādamāla</i> .
139	Do.	..	..	Do.	Rājakēsarivarman	..	5th year	..	Do.	Registers gift of gold for a lamp by Tiruveṇkādēdigal <i>attas</i> Muvēnda-Piṭāvūrvelāṇ, a <i>Vēlaṇ</i> of Piṭāvūr in Piṭāvūr-nādu. See No. 137 above.
140	Do.	..	..	Do.	Madiraikoṇḍa	Parakēsarivarman].	19th	..	Do.	Ends of lines peeled off. Seems to register a provision made by Paḷiyappuri-[Vēlaṇ] for burning a lamp during day time in the temple.
141	Do.	..	..	Do.	....	....	41st	..	Do.	Damaged. Mentions Trailōkyamahā[dēvi] and <i>Vaira-mēgaṇ</i> of the <i>Paṭṭāṇḍya-paṇḍariyaṇ</i> of the temple. See No. 135 above.
142	Do.	..	..	Do.	Para[kēsarivarman]	..	20th	..	Do.	Stones lost in the middle. Registers a gift of sheep for burning a perpetual lamp in the temple.
143	Do.	..	..	Do.	Rājakēsarivarman]	..	..	..	Do.	Damaged. Seems to register a gift of sheep.
144	Do.	..	..	Do.	Para[kēsarivarman]	..	..	..	Do.	Damaged. Registers gift of gold for a lamp by a merchant of Āyirattai[?].
145	Do.	..	..	Do.	Do.	..	2nd year	..	Do.	Registers gift of sheep by Rāmīśvara-Bhaṭāra for three lamps to the temple of Agastīśvara-Mahādēva at Tiruchchōrutturai.
146	Do.	..	..	Do.	Do.	..	Do.	..	Do.	Engraved in continuation of the previous inscription. Registers a similar gift to the same temple by a certain Rudra-Siṅgaṇ.

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT— <i>cont.</i>					
	TANJORE TALUK— <i>cont.</i>					
147	Tiruchchaturai— <i>cont.</i>					
148	On the same wall ..	Chōla	Para[kē]sarivarma	[2nd] year ..	Tamil	Registers a gift of 10 <i>pon</i> for a lamp by a resident of Ayirattali.
149	Do.	Do.	Madiraikoṇḍa Parakēsarivarma.	19th ..	Do.	Registers a gift of sheep for a lamp by a resident of Perumbarrappullyūr.
150	Do.	Do.	Rājakēsarivarma	17th ..	Do.	Registers a gift of sheep to the temple by a queen of the Chōla king for a lamp to be maintained by the <i>paṭipādamāla</i> and <i>dēvakannia</i> .
151	On the north and west walls of the same shrine.	Do.	Madiraikoṇḍa Parakēsarivarma.	30th ..	Do.	Registers gift of sheep by Nāraṇan Teṇṇavan-Maṭṭā: dēviyār. Also registers a gift of money for a lamp, stand by two other persons. The money was deposited with the assembly of Perumakkalūr.
152	On the west wall of the same shrine.	Do.	Parakēsarivarma	3rd ..	Do.	Damaged in the middle. Registers a gift of 30 <i>pon</i> to the temple for burning a lamp and for the golden handle of the fly-whisk by Parāntaka-Pallavadiyariyān.
153	On the same wall ..	Do.	Parakē[sarivarma]	2nd ..	Tamil (verse and prose).	Gift of gold for a lamp to the temple of Tiruchchōrutturai-Mahādēva by Teṇṇavan Malanāttuvēḷai, <i>aiḍā</i> Korṇan Māraṇ. Registers also a gift of cows for the bathing of the god with ghee on the days of <i>saṅkṛānti</i> . Mutilated at the right end. Seems to provide for a lamp. Incomplete and fragmentary. Registers a gift of sheep for a lamp.
154	Do.	Do.	Do.	[Lost] [18th] year ..	Tamil	Damaged. Seems to register a gift of gold for a lamp. Mentions one Devanār of the village.
155	Do.	Do.	Madiraikoṇḍa Parakēsarivarma.	....	Do.	Do. Gift of sheep for a lamp.
156	Do.	Do.	Rājakēsarivarma	....	Do.	Do.
157	Do.	Do.	Madiraikoṇḍa Parakēsarivarma.	17th year ..	Do.	Do. Registers gift of gold by Guṇavar Puṭṭan for a lamp to be maintained by the <i>paṭipādamāla</i> (of the temple). See No. 103 above.
158	Do.	Do.	Rājakēsarivarma	2[6]th ..	Do.	Gift of sheep for a lamp by Nangūni-naigai of Maylārpiḷ on behalf of her daughter Sōlakāhamaṇiyār, a queen of the king.
159	Do.	Do.	Madiraikoṇḍa Parakēsarivarma.	2nd ..	Do.	Damaged in the middle. Seems to register provision made for a lamp by Tiruvadi-Piḍi, the <i>Kiḷān</i> Kaḍal-vāyil in Miypilāru, a division of Poygaināḍu. Pāṇḍi.
160	Do.	Do.	....	....	Do.	Damaged. Registers a gift of 300 <i>kāṭu</i> by Pāṇḍi-Mārājar Varaguna-Mārājar for burning a sacred lamp.
161	Do.	Chōla	Parakēsarivarma	[1]4th year ..	Do.	Registers a gift of 25 <i>pon</i> by Nakkan Araiyapēruṇṇāṭṭi, son of Devanār of Kaṭṭipagadanipuraṇ, for a lamp to be maintained by the <i>paṭipādamāla</i> and the <i>Māṭṭā: varuṇ</i> .
162	On the west and south walls of the same shrine.	Do.	Do.	28th ..	Do.	Eight lines in the middle damaged. Registers provision made for burning a perpetual lamp in the temple.
163	On the same walls	Do.	Rājakēsarivarma	13th ..	Do.	Damaged and built in at the end. Registers gift of sheep for burning a perpetual lamp.
164	Do.	Do.	[Rāj]jakēsarivarma	[23]rd ..	Do.	Do. Registers a gift of 25 <i>kaḷaṇṇi</i> of gold for a lamp by a certain [Po]nnēgan.
165	Do.	Do.	Madiraikoṇḍa Parakēsarivarma.	11th ..	Do.	Do. Seems to register a gift of [sheep] to the temple of Mahādēva at Tiruchchōrutturai.

166	On the west and south walls of the same shrine.	Do.	..	Parakēsarivarman	..	3rd year	..	Do.	Damaged and built it at the end. Registers gift of gold for offerings [on festive days], to the temple of Tiruchchōrutturai. Alūr, by a resident of the village. Highly damaged. Seems to register a provision made for burning a perpetual lamp in the temple.
167	On the south wall of the same shrine.	Do.	..	[Parakēsarivarman]	..	..	..	Do.	..
168	On the same wall	Do.	..	Madirāko[da] varman.	Parakēsarivarman	..	..	Do.	Damaged. Seems to register a gift of gold made for a perpetual lamp in the temple.
169	Do.	Do.	..	Parakēsarivarman	..	3rd year	..	Do.	Registers a gift of 30 <i>kalaiyū</i> of gold for burning a perpetual lamp in the temple by Mullūr-Naṅgaiyār, the mother of the queen Sōlamahādēviyār.
170	Do.	Do.	..	Do.	..	1st "	..	Do.	Lines 1 to 9 damaged. Registers a gift of sheep made by a lady for bathing the god with ghee on the days of <i>saṅkrānti</i> . The same lady is said to have presented 32 <i>agal</i> of copper.
171	Do.	Do.	..	... kēsarivarman	..	[2]nd year	..	Do.	Damaged. Registers gift of money for burning a perpetual lamp in the temple.
172	Do.	..	..	[Parakēsarivarman]	..	13th "	..	Do.	Records that the assembly of Kalappallandi a <i>brāhma-dēya</i> of Mīraikūram received 25 <i>kalaiyū</i> of gold from Kaṇṭakachandavāraṇa-Pāraiyān of Kayalūr in Maṇni-nādu and agreed to supply ghee for a lamp.
173	Do.	Chōla	..	Parakēsarivarman	..	11th "	..	Do.	Registers gift of a lamp-stand by Malapādan Malapādi, a merchant of Nandipuram <i>alias</i> Ayirattai. Seems also to record the consecration of the image of the consort of the god Viṭṭaṅkar by the same merchant.
174	Do.	Do.	..	Rā[ra]*[rā]ja*[kēsarivarman]	..	15th "	..	Do.	Incomplete and ends of lines built in. Seems to register a gift of gold by a resident of Avalivanallūr in Avūr-kūram to the temple of Tiruchchōrutturai. Mahādēva for feeding Brahmins.
175	Do.	..	..	....	..	..	..	Do.	Beginning damaged. Seems to register a grant of land by Kaṇṭaṇ Rāman for supplying oil to the temple. Mentions the village Kōdiyālam.
176	Do.	..	..	..	..	[13]th year	..	Do.	Damaged. Registers gift of 25 <i>kalaiyū</i> by a lady for burning a perpetual lamp in the temple.
177	Do.	Chōla	..	Pa[re]kēsarivarman	..	[10]th "	..	Do.	Damaged. Registers gift of gold by Sembiyān Bhuvanigaṅgaraiyān for burning a lamp called Kumaramārt-tāṇḍan. See No. 93 above.
178	Do.	Do.	..	[Rājārāja]kēsarivarman	..	13th "	..	Do.	Damaged. Registers a gift of 2 <i>pon</i> for burning a perpetual lamp in the temple, by Kuñjaramalli of Uṭṭamēlūr.
179	Do.	Do.	..	Parakēsarivarman	..	6th "	..	Do.	Registers gifts of 25 <i>kalaiyū</i> of gold for a lamp, by the headman of Karugāvūr in Avūr-kūram.
180	Do.	Do.	..	Rājākēsarivarman	..	[Lost]	..	Do.	Damaged. Registers gift of gold for a lamp by Tribhuvanamahādēvi[yaṛ] Vayriyakkanaṛ, the [queen] of the Chōla king and the mother-in-law of Kādupattigal. See No. 100 above.
181	Do.	Do.	..	.. . kēsariva[rman]	..	3rd year	..	Do.	Damaged. Registers gift of sheep for a lamp by [Pa]ḷaḍaṇ Kaṇṭharābharanaṇ <i>alias</i> Vānavan-Vāluvaḱkōṇ.
182	Do.	Do.	..	Parakēsarivarman	..	33rd "	..	Do.	Do. Registers gift of sheep for a lamp by [Lō]kamāśvaṇ.
183	Do.	Do.	..	Do.	..	3rd "	..	Do.	Registers a gift of 25 <i>kalaiyū</i> of gold by Śakkilān Śattimalaiyān <i>alias</i> Sōlamuttaraiyān of Kāvapur in Mēlūr-kōṭṭam, for burning a perpetual lamp in the temple.
184	Do.	..	..	[Lost]	..	24th "	..	Do.	Highly damaged. Seems to register a gift of sheep for a lamp.
185	Do.	Chōla	..	Parakēsarivarman	..	[Lost]	..	Do.	Ends of lines built in. Seems to register a gift of sheep for a lamp.
186	Do.	Do.	..	Rā[jakēsa]rivarman	..	2[5]th year	..	Do.	Much damaged and ends of lines built in. Seems to register a gift of money [to the temple].

204	On a pillar in the <i>mahāmāṇḍapa</i> of the same temple.	Viṣayanagara.	Do.	Do.	Do.	In praise of a Chōla subordinate. Refers to his victories gained in several countries. See part II, paragraph 30.
205	On the north wall of the second <i>gōpura</i> of the same temple.	Do.	Do.	Do.	Do.	Records that as the <i>Suganya-maṇḍapa</i> was in ruins, it was rebuilt by Śambūtiśa the nephew (<i>maruṇḍaṇ</i>) of Maṇḍalapuruṣan <i>alias</i> Viragaṇḍaḍevan, one of the mudalis of Pūṇḍi-Enāḍimaṅgalam in Marudamaṅgalaṇḍa, a subdivision of Palkuṇṭa-kōttam, a district of Tondai-maṇḍalam <i>alias</i> Jayagaṇḍaśōla-maṇḍalam.
206	On the east wall of the second <i>prākāra</i> of the same temple; right of entrance.	Do.	Do.	Do.	Do.	Records that a certain Kulāṭṭaṅgaśōla-Niṭṭappāraiyān purchased a <i>naṭṭera-kōṭṭi</i> from Devān Uḍaiyāṇaṅgaṇ and gave it as <i>śrīraḍaṇa</i> to his daughter, and so her husband had the right of doing service in the temple like other <i>paṇḍitār</i> and of enjoying the privileges due thereunto.
207	On the north wall of the Anna-pūṇāmbikā shrine in the same temple.	Chōla	Do.	20th year, Makara-śukla 11, Saturday, Rōhiṇi.	Do.	Begins with quoting the [10th] year of (the Hoysalesa-king) Rāmanāthaḍeva. Registers the sale of a house-site to a <i>dēvarāṭṭai</i> by the <i>tanattar</i> of the temple for purchasing jaggery to plaster the <i>maṇḍapa</i> .
208	On the west and south walls of the same shrine.	Hoysala	Do.	15th year....., Friday, [Eṣaṭa].	Do.	Damaged and stones lost. Seems to register sale of a house-site by the temple. Begins with quoting the [2]5th year of [Rājendra-chōla]ḍeva (III).
209	PATTUKKOTTAI TALUK. Tiruvonam.—Inside the <i>gōṛbhagriha</i> of the Tirumūnināthēvara temple in the village.	Paṇḍya	Do.	31st year, Mithuna-śukla 12, Wednesday, Anuṣham.	Do.	Records that the <i>Sivabrāhmaṇas</i> of the temple, at Tiruvāvanam in Pulivala-kūṛṇam sold land to a certain Kachchi Yēkamban for meeting the expenses of the goddess Aḷaiyā-Nāchchiyar.
210	On the right door-jamb of the Saundaranāyaki shrine in the same temple.	Chōla	Do.	[Lost]	Do.	Built in. Seems to register a gift of money to the same temple. Refers to Pulivala-[kūṛṇam].
211	Mangalavur.—(hamlet of Vellālavidūdi.)—On the east wall of the <i>mahā-maṇḍapa</i> of the Maḍyāṛjunēśvara temple in the village.	Do.	Do.	Parābhava, Ādi 15	Do.	Damaged. Seems to record an agreement made by the <i>tāṇattār</i> of Maṅgaḷā-ūr and a private individual. Another damaged inscription on the same wall gives the date [Faridhavi.], Vaiṣāṣi [2]7 and seems to register a similar agreement.
212	On six detached stones built into the <i>maṇḍapa</i> in front of the central shrine of the same temple.	Do.	Do.	Pramādi, Tai 4	Do.	In modern characters. Two of the stones contain the names Topḍamān, Kulavāyil and P[er]uṅḍuḍi-Kulavāyil.
213	CHINGLEPUT DISTRICT. CHINGLEPUT TALUK. Manamadri.—On the north wall of the central shrine in the Tirukkarisvara temple in the village.	Chōla	Do.	Do.	Do.	Stones lost and ends of lines built in. Begins with the introduction <i>ḷaṇḍaṇ</i> <i>ḷaṇḍaṇ</i> , etc. Seems to register a sale of land to the temple at Tirukkarasāraṇ by Tiruchchirāmbala-Mūvēraḍavēḷai.
214	On the same wall	Sambuvarāya.	Do.	Do.	Do.	Fragment. Seems to record an order of Sambuvarāya.
215	Do.	Do.	Do.	Do.	Do.	Registers gift of a lamp by Guṇamāmaī Sambandan, the headman of Tattamaḍai.
216	Do.	Sambuvarāya.	Do.	9th year, Ādi	Do.	Registers gift of tax-free land in the village of Vānavamādevi, a quarter of Tirukkalukkuṇṭam to the temple of Tirukkarapuramūḍaiva-Nāyanār, for offerings, repairs, etc.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHINGLEPUT DISTRICT— <i>cont.</i>						
CHINGLEPUT TALUK—cont.						
Manamadri—cont.						
217	On the west wall of the same shrine.	..	Tribhuvanachakravartin	... Kanni, 6. Thursday, M[ūla].	Tamil ..	Damaged and stones lost. Registers gift of land by purchase from the assembly of Vānavanmadēvi-chaturvēdinagalam for offerings by Perre-Pillai.
218	On the same wall ..	Vijaya-nagara.	Veṅkaṭapatiḍēva-Mahārāya	Śaka 1523, Pṛava, Avani 29.	Do. ..	Records that when, as a result of a temple-dispute between the <i>Kaikkōlas</i> and the merchants of Vānavanmadēvi, the former were about to leave the place, Dalavāy Senjama-Nāyaka, the agent of the king, ordered that they could remain in the village and that the merchants had no concern in the temples of Uḍaiyavar, Perumāl and Pillaiyār.
219	Do. ..	Chōla	Rājakesarivarman	5th year	Do. ..	Beginnings of lines built in. Registers gift of a lamp to the temple of Tirukkarapuradēva at Kalakkattūr and of (the village?) Maṅgalaiyēri for its maintenance.
220	Do. ..	Do.	Do.	8th "	Do. ..	Built in in the middle. Registers a sale of land to Araiyan Tilleikkūttan <i>alias</i> Rājārāja-Animuri-Nādā-vān by the <i>ārār</i> of [Kalakkattūr. Mentions the temples of Tiruvagastivaram-Uḍaiyār, Kādugāl and Sattan.
221	On the south wall of the same shrine.	Pallava	Sakalabhuvanachakravartin Perunjiṅgaḍēva.	31st "	Do. ..	Gift of cows for a twilight lamp to the temple; by Sivadaśan Rishabhavāhanadēvan Tiruvēgambaimudaiyān, the accountant of the village of Tirukkarapuram and a member of the <i>āḷarigana</i> , and his brother Ālavanda-Pillai.
222	On the same wall ..	Chōla	Parakēsarivarman	15th "	Do. ..	Gift of sheep for a lamp to the temple of Tirukkarapuratt-Ālvar by Madurantaka Muppadi-Iḷadarājap.
223	Do. ..	Do.	{Rājārāja I}	14th "	Do. ..	Damaged and incomplete. Commences with the introduction <i>anṭarāśālin pūṣṣi</i> , etc. Mentions Kalakkattūr and Agastisvaradēva.
224	Do. ..	Rāshṭra-kūṭa.	Kannaradēva	17th "	Do. ..	Built in in the middle. Relates to a gift of lamp.
225	On a stone lying in the pavement of the first <i>prācāra</i> of the same temple.	Chōla	{Rājakesari[varman]}	8th "	Do. ..	Fragment. Mentions the temple of Tirukkarapuratt-ḍēva.
226	On a beam of the <i>mandapa</i> in front of the shrine of the goddess in the same temple.	..	....	Śarvari, Chittirai 7.	Do. ..	Records the assignment of the <i>allāṅgam</i> collected in the Wednesday fair, to the temple of Sel[va]-Vināyaka, by Kunudarāśar, son of <i>adaiyppam</i> Pattu-Tinṇir-rāśar, for the merit of Vaiyappa-Nāyaka, the agent of Veṅkaṭādi-Nāyaka.
227	On a slab lying in front of the same temple.	..	....	Khara, Āni 1[9]	Do. ..	Damaged. Mentions Mahāmapadalsēvara Beśavayaḍēva-Mahārāja and his agent Timruṇ. . . Seems to register gift of a house-site.
228	On another slab set up in the same village.	..	....	Durmukhi, Vaigāśi 1	Do. ..	Fixes the rate of taxes to be paid by <i>Kaikkōlas</i> and smiths settling in the new street on the southern side of the temple of Tirukkarapuramudaiya-Naynār after granting remission on looms for the first three years.
229	On the south wall of the <i>maḥā-mandapa</i> in the Vāikunṭha-Perumāl temple in the same village.	Chōla	[Vikrama-Chōlaḍēva]	[15th] year ..	Do. ..	Much damaged. Begins with the introduction of <i>Uḷṅga</i> <i>Uḷṅga</i> , etc. Registers gift of cows for lamps.

230	On the east wall of the same <i>mandapa</i> .	Vijaya-nagara.	Ariyana-Udayar	..	Biddhārthi, Tai	..	Do.	Records that Śirigrinādar, son of Bōlu-Nāyaka of Sivapuram constructed the <i>mahā-mandapa</i> in the third <i>prākāra</i> of the temple and the <i>mukha-mandapa</i> .
231	Agaram.—On the south wall of the central shrine in front of the Kailāsanātha temple in the village.	Chōla	Rajendra-Chōla I	..	..	Tamil (verse)	Do.	Refers to the completion of the stone temple of Tirukkeyilāyār at Vanavannmahādevi by a subordinate of the king named Dipattarayan.
232	On the same wall	Do.	Do.	..	8th year	..	Do.	Ends of lines built in. Records that the king founded the village of Vanavannagai and settled in it 4,000 Brahmanas. Refers also to the god Adirai-Viṇṭha and to the quarter known as Adiravilagam.
233	Do.	Do.	Rājakesarivarman <i>alias</i> Chakravartin Kulōttunga-Chōla-deva.	..	40th year	..	Tamil	Damaged and built in. Begins with the introduction of <i>śiṣyaprasāda</i> , etc. Registers a gift of land, by purchase from the assembly of Vanavannmahādevi-chaturvādī-maṅgalam in Kumili-nādu, a subdivision of Amūr-kōṭṭam, a district of Jayangondasōla-maṇḍalam, by a resident of Kallanivāyil in Tiruvālundūr-nādu in Rājaraja-valanādu.
234	Do. .. ..	..	....	..	[Kali] 4500, (mistake for Kali 4503) Vishu, Karkataka.	..	Do.	Fragment. Seems to register a gift of land for repairs to the temple of Kailāsanātha at Kailāsanūlai-Agaram.
235	Do. .. ..	..	....	..	..	..	Do.	Damaged and fragmentary. Mentions the temple of Kailāsanātha at Vanavannmahādevi and Rājendra-Chōlādēva (I).
236	On a slab set up in the same village.	Vijayanagara.	Venkatesvara-Mahārāja	..	Saka 1569. Plava (wrong). Masha, su. 12, Uttarān.	..	Do.	Seems to record the gift of the village Kailāsanūlai <i>alias</i> Agaram in Panaimūlai-firmat in Tirukkaluk-kunirappairu to the temple of Kandesavāmin at Seyyūr.
237	CONJEEVERAM TALUK. Conjeeveram.—On five slabs built into the roof and floor of the <i>mandapa</i> in front of the central shrine in the Kailāsanātha temple in the village.	Chōla	Rājjarāja	..	Saka 9[2]3, expired	..	Sanskrit in Grantha.	Four of these slabs could be pieced together to form two sections of an inscription. They give the genealogy of the Eastern Chālukya kings up to Dānārava-Nripakāma and furnish a number of epistles, evidently of a Tēhugu-Chōla chief whom the Chōla king Rājjarāja I is said to have captured.
238	On the roof of the cell adjoining the same shrine.	..	....	..	..	..	Tamil and Sanskrit.	Fragment. Refers to the presentation of a tank called the temple and to the construction of a tank called Chōlasamudram and of a temple. Seems to be connected with the above inscription. Mentions the Gaṅga family, one Potārya, Chōla-Bhina and Vaidumba.
239	On a platform in the same cell ..	Chōla	Parakēsarivarman	..	13th year	..	Tamil	Do. Seems to provide for offerings in the big temple at Kachehippēdu by a certain Kalliyaragan. Another fragment on the roof of the opposite cell refers to the capture of Rattapādi—74 lakhs, evidently by Rajendra-Chōla I, and registers a gift of gold for offerings to the god during the festival of Ādi.
240	In the court-yard of the first <i>prākāra</i> (east side) of the same temple.	Do.	Parakēsarivarman <i>alias</i> Rajendra-Chōlādē[va].	..	[Lost]	..	Do.	Stones lost. Records that an officer of the king was encamped in the college on the eastern side of the temple at Kañchipuram, enquired into the affairs of the temple 'Periya-tirukkarai', and ordered certain lands to be entered in the accounts as a tax-free <i>dēvādāna</i> with effect from the [3]rd year of the king.
241	TRICHINOPOLY DISTRICT. MUSTRI TALUK. Tirunaryanasapuram.—On the north and west walls of the Vēdanāyaki-Tāyār shrine in the Vēdanarayana-Perumal temple in the village.	..	....	..	7th year	..	Do.	Built in at the beginning and stones lost. Seems to provide for the daily requirements of some temple. Mentions Mahēndramāṅgalam.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT—cont.						
MUSIRI TALUK—cont.						
Tirunarayana-puram—cont.						
242	On the south wall of the same shrine.	Chōla	Rajakē[sarivarman]	..	Tamil	Fragment. Seems to provide for a lamp.
243	Do. do.	..	....	2nd year	Do.	Fragment. Mentions the <i>paraśai</i> of the <i>brahmadēya</i> ; village Mahēndramangalam and seems to register a gift of land. Probably connected with the previous inscription.
244	On the east wall of the same shrine.	Chōla	Parakē[sarivarman]	..	Do.	Fragment. Refers to an exchange of land.
245	On the lintel of the same shrine.	Do.	Do.	11th year	Do.	Fragment. Refers to an exchange of land and mentions Mahēndramangalam]. On the top of the stone there is the concluding portion of another record registering a gift of land as a <i>dēvadāna</i> to the temple of Nīrarakuliyā * Veykunratu Perumānēdikal.
246	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Parakēsarivarman <i>alias</i> [Rajēndra-Chōlādēva].	21st "	Do.	Fragment. Mentions Mahēndramangalam], a <i>brahmadēya</i> in Mūmalai, a subdivision of Vādagarai Rājāsraya-valanādu and refers to a remission of taxes on some (temple) land.
247	On the south wall of the same <i>maṇḍapa</i>.	..	....	15 + 5th year, Puraṭṭādi.	Do.	Built in. Seems to register a gift of tax-free land made by the uncle (<i>annān</i>) [of the king ?] who founded an <i>agaram</i> called Avaiyēndarāma-chaturvēdimaṅgalam at Tirunārayana-puram.
248	On the west wall of the first <i>prākāra</i> of the same temple.	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvana-chakravartin Pāṇḍyadeva.	..	Do.	Damaged. Registers a gift of tax-free land to the shrine of the goddess Avaiyēndarāma-Nāchchayār in the temple of Vēdanāyaka-Perumāl at Tirunārayana-puram in Alagarai-nādu by the residents of Araiya-nādu.
LALGUDI TALUK.						
249	Angaral.—On fragments built into the walls of the <i>prākāra</i> in the Maruṭāntiśvara temple in the village.	..	....	..	Do.	Fragment. Records that the <i>maḥāmāṇḍapa</i> of the temple of Agangarai-Marṭāntiśvaramudaiya-Nayinār, as well as the provision made for worship and repairs were the charity of Kōṇēriḍēva-Mahārāja.
250	Lalgudi.—On the north wall of the central shrine of the Saptarishīśvara temple in the village.	Chōla	Rajakēsarivarman	13th year	Do.	Registers a gift of land, by purchase, from the <i>śabbā</i> of the <i>brahmadēya</i> village Maṇḍikāl in Kalār-kūrram by the king's sister Nāṅgai Vareguṇa-Perumānār, for burning a sacred lamp in the temple of Perumāṇāḍṅai at Tiruttavatturai in Idaiyāṭṭu-nādu.
PERAMBALUR TALUK.						
251	Arumbavur.—On a stone lying behind the Śiva temple in the village.	I.o.	Kulōttuṅga-Chōlādēva	13th "	Do.	Registers gift of land by Śōlan Mōḍan <i>alias</i> Magadai-nāṭṭu-Vēlān of Arumbār in Vēmbār-kūrram, a subdivision of Millaḍu <i>alias</i> Jananātha-valanādu, to the temples of Mahādēva and Alivār in the village for the welfare of Śembei-Nāyaka.
252	Chettikulam.—On the east tier of the <i>gopura</i> (left of entrance) in the Kalīśanātha temple in the village.	..	....	Śaka 1644	Do.	Built in at the right end. Records that the construction of the <i>Sarvadvāśat</i> and the seven-storeyed belltower of the Śiva temple by the Pāṭaiyākāraṇ of Turaiyūr was completed this year.

253	On a slab built into the wall of the <i>prākāra</i> of the same temple.	Do.	..	Fragment. Registers a gift of tax-free and to meet the cost of the daily requirements of the temple of Rājendrasōla-viṣṇagar-Alagiyamavāḷa. Mentions also Amarendra-Isvaramudaiya-Mahādēva.
254	On four other slabs built into the same wall.	Do.	..	Fragment. Refers to the construction of a <i>mandapa</i> in the temple of Nayanār at [Kanna]nūr by two brothers and to a gift of land made by a certain Alagiyān Ulagai.
KARUR TALUK.				
255	Nagampalli.—On the door-jamb (right of entrance) of the <i>mandapa</i> in front of the central shrine of the Mahābalisvara temple in the village.	Do.	18th year	Mutilated at the right side. Registers gift of gold for a lamp.
256	On the second door-jamb (left of entrance) of the same <i>mandapa</i> .	Do.	[18th] year	Mutilated and damaged. Mentions Kūḍalūr.
257	On the east wall of the same <i>mandapa</i> .	Do.	..	Much damaged. Mentions a <i>Veṭṭāḷa</i> of [Nā]ganpalli and the god Muvallisvāra.
258	On the south wall of the same <i>mandapa</i> .	Do.	..	Do. Registers gift of gold for a twilight lamp to the temple at Pala-Nāgapalli.
259	On a pillar lying near the Dakṣiṇāmūrti niche in the same temple.	Do.	3rd year	Do. The village is said to be situated in Veṅḡāla-nāḍu, a subdivision of Viṭraśōla-maṇḍalam.
260	On a slab built into the south wall of the Vināyaka shrine in the same temple.	Do.	10th year	Damaged. Registers a gift made by Perukkan Vattj-vēḷan, alias Perriān a <i>Veṭṭāḷa</i> of Pala-Nāgapalli in Veṅḡāla-nāḍu, a subdivision of [Viṭraśōla-maṇḍalam].
VIZAGAPATAM DISTRICT.				
RAYAGHADA AGENCY.				
261	Devagiri.—On a cavern at the top of the hill near the village.	Sanskrit (Brāhmī).	..	Reads 'Vāsuraśāh'. Characters belong to the third century A.D.
EAST GODAVARI DISTRICT.				
PEDDAPURAM TALUK.				
262	Tirupati.—On a pillar in front of the <i>gōpura</i> of the Śrīngaravallā-bhasvāmīn temple in the village.	Telugu	Śaka 1348, Parābhava, Mārgaśīra, śu. 2, Friday.	States that the western <i>bhādra</i> -(pillar) attached to the east <i>gōpura</i> of the temple of Śrīngarāyā was the gift of Nārasāni, daughter of Akkasāni.
263	On a pillar to the right of the central shrine in the same temple.	Do.	Śaka 1326, Tārana, Māgha, śu. 7, Wednesday.	States that this pillar is the gift of Reḍḍema-Setti, son of Errema-Setti.
264	On a pillar of the <i>mandapa</i> in front of the <i>dhvajastambha</i> in the same temple.	Do.	Śaka 1373, Prajāpati, Kārtika, śu. 11, Friday, Kāhiraḍhi-punyakāla.	Incomplete. Mentions a certain Tanniru Vallabhannan-garu.
265	On another pillar of the same <i>mandapa</i> .	Do.	Śaka 1345, Śobhākṛit, Pūṣya, ba. 11, Tuesday, Makara-saṅkṛa-maṇa.	States that a certain Gōpasāni made a gift of the pillar in the eastern side of the <i>mandapa</i> .

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
EAST GODAVARI DISTRICT—cont.						
PEDDAPURAM TALUK—cont.						
Tirupati—cont.						
266	On a pillar in the <i>mandapa</i> in front of the central shrine of the same temple.	..	....	Śaka 1327, Pārthiva, Vaiśakha, śu. 5, Friday.	Telugu	States that the pillar was presented by Singanna, son of Eravāmi-Setti of the Senaśeṭṭa-gōtra, a resident of Penungōḍa.
267	On another pillar in the same <i>mandapa</i>.	..	....	Śaka 1324, Makara-saṅkrānti.	Do.	Registers the gift of a flower garden to the temple and the provision made for its upkeep by a certain Kōḍa-mindi Singamayya on behalf of Tirumala Rāmanūja-chārya.
628	On a third pillar in the same <i>mandapa</i>.	..	....	Śaka 1352, Sādhā-rana, Māgha, śu. 13, Thursday.	Do.	Damaged. Seems to record the grant of the right of worship in the temple and the privileges attached thereto to a certain Kēśavayya, son of Puruṣhōṭṭamayya.
269	On a fourth pillar in the same <i>mandapa</i>.	..	....	Śaka 1352, Sādhā-rana, Mārgaśīra, śu. 15, Wednesday.	Do.	Registers gift of a flower-garden to the temple by a certain Tali-Setti of Penukōḍa for the merit of his parents Tali-Setti and Gaṅgama-Settiśani and of his other ancestors.
270	On a fifth pillar in the same <i>mandapa</i>.	..	....	Śaka 1327, Āśādhā, śu. 2, Sunday.	Do.	States that this pillar is the gift of a certain Lakkaśani, daughter of Kāla[kē]śu.
271	On a sixth pillar in the same <i>mandapa</i>.	..	....	Śaka 1322, Vikrama, Mārgaśīra, ba. 7, Wednesday.	Do.	States that this pillar is the gift of [Ko]mmi-Setti, son of Aḍapa Allādi-Setti of Penukōḍa.
272	On a seventh pillar in the same <i>mandapa</i>.	..	....	Śaka 1323, Vriṣha, Mārgaśīra, su. 1, Sunday.	Do.	Registers grant, by purchase, of a field and a garden to the temple, by Māri-Setti, son of Sagali-Setti.
273	On an eighth pillar in the same <i>mandapa</i>.	..	....	Śaka 1566, Tārana, Chaitra, ba. 7, Thursday.	Do.	Registers the gift of a flower-garden together with its tenants to the temple by Vēḍarusu Appaji-Pantudu.
274	On a ninth pillar in the same <i>mandapa</i>.	..	....	Premādi, Mārgaśīra, śu. 5, Saturday.	Do.	In modern characters. Registers that a certain Nallandiga Rāmachandrayyaṅgāru, son of Vaṅgala Pāñchālayyaṅgāru plastered the temple (<i>nagara</i>), <i>madhva-ranga</i> and other <i>mandapas</i> for the merit of his father.
WEST GODAVARI DISTRICT.						
TADIPATIGUDEM TALUK.						
275	Telkicherla.—On three sides of a Nandi-pillar planted near the <i>dhvajastambha</i> in front of the Prakāśavarasvāmin temple in the village.	Velanēḍu (?).	Manma-Gonka ..	Śaka 1152 ..	Sanskrit and Telugu.	Praises the family of a certain Nārāyana-mantri of the Gaṇama-gōtra who was the minister of the king. States that he constructed the temple of Nārāyaṇa at Telkicherlu and provided it with a <i>gōpura</i> , <i>mandapa</i> and <i>prākāra</i> and presented to it a golden pinnacle.
276	On the same pillar	..	....	Śaka 1157, Makara-saṅkrānti.	Telugu	Registers gift of cows and land for a lamp to the same temple by Nārāyana-Peggaḍa.
277	Do.	..	....	Śaka 1152 ..	Telugu verse and prose.	Damaged. Registers a grant of land to the same temple for a lamp.
278	On a pillar planted in front of the Veikaṭavarasvāmin temple in the same village.	..	....	Śaka 1187, Makara-saṅkrānti.	Telugu	Gift of fifty cows for a lamp by Yarepōṭapēddi to the temple of Mūlathāna-Mallēśvara at Telkicherla.

279	On the same pillar	..	..	..	Śaka 1161, <i>saṅkrānti</i> .	Do.	Gift of 25 cows and land for a half-lamp to the same temple by Śūrakṣa, daughter of Śūre-peddingāra.
280	Do.	..	..	Velanādu (1)	Śaka, 1115, <i>Vishu-saṅkrānti</i> .	Do.	Damaged. Registers grant of (the village of) Bediselapundi by the king to the same temple for worship and offerings.
281	On another pillar planted in the same place.	..	..	Kākatīya ..	Śaka 1202, Vikrama, Aśādhā, ba. 11, Monday.	Do.	Grant of land and taxes for offerings (<i>pātrabhāga</i>) to the same temple by Karadattī Gaṇapaya-Reddī.
282	On a third pillar set up in the same place.	..	..	..	..	Do.	Records the extent of lands granted to the various servants of the temple of Nārāyaṇśvara. In the same characters as No. 275 above.
TANUKU TALUK.							
283	Kanur.—On a stone built into the wall of the Sōmēśvarasvāmīn temple in the village.	..	..	..	Śaka 1558, Yava, Magha, ba. 14, Monday.	Do.	Incomplete. Seems to register a grant made to the temple of Sōmēśvara at Kanūr, by Pinamalu-Bhāṭṭa, son of Pōṅkuchi Nāgām-Bhāṭṭa.
284	On the lintel of the entrance into the Vallabharāyasvāmīn temple in the same village.	..	..	..	Śaka 1555, Sarva-dhārī (wrong), Phalguṇa, śu. 15, Thursday.	Do.	Damaged. Mentions Pērinēdu, Kēṭanapalli and the temple of Srivallobharāya. Bears the <i>Paṇḍita</i> Vaishṇava mark at the top.
285	Singarajupalem (near Avapadu).—On a slab built into the <i>vimāna</i> of the Virēśvara temple in the village.	..	..	..	..	Do.	States that Megalituritī Virepōtu presented the stone.
GUNTUR DISTRICT.							
VINUKONDA TALUK.							
286	Inumella.—On a slab lying outside the Sōmēśvarasvāmīn temple in the village.	..	..	..	Rudhirōdgari, Kartika, śu. 15, Tuesday.	Do.	Fragmentary and damaged. In modern characters. Mentions Tarimūrti- <i>linga</i> .
287	Ippuru.—On a stone planted to the south of the Virabhadra temple in the village.	..	..	..	Śaka 1198, Bhādrapada, ba. 10, Friday.	Do.	Mutilated at the right side and damaged. Gift of cows for a lamp to [the temple of] Kāśēśvara, by Kālari . . . son of Chivvi-Settī and Mārasāni.
PALNAD TALUK.							
288	Adigoppula.—On a slab planted near a well called Goṭṭapalli-vāribhāvi in the village.	..	..	..	Śaka 1796, Bhāva, Chaitra, ba. 13, Tuesday.	Do.	Registers the construction of a fresh water well to the west of Adigoppula by a resident of the village named Venkayya-Nāyudu, son of Veṅgalappa-Nāyudu and grandson of Guṭṭapalli Gaṅga-Nāyudu.
289	Alugurajupalle.—On a <i>Nandī</i> -slab lying to the south of the village.	..	..	Kākatīya ..	63rd year ..	Do.	Built in and incomplete. Gives a long <i>pradāsti</i> of the king and mentions his subordinate Jannigadeva and the Gōḷaka-maṭha.
290	Chinna-ḡaṭṭapadu.—On a slab planted in front of the Sōmāśvārāyasvāmīn temple in the village.	..	..	..	Śaka 1049 ..	Do.	Slightly mutilated. States that Gundī-Reddī of Gāralūru, an ornament of the Pañḍamānava, who bears some <i>śarada</i> s and his son Nallapaya went to heaven at Pēṭṭāḍavidi after securing victory for Bēṭarāja.
291	On a slab set up near a pond in the same village.	..	..	..	Śaka 1440, Bahubhārya, Chaitra, ba. 30 [Friday].	Do.	Damaged and fragmentary. Seems to register the renovation of a tank at Chinagariapadu by Rāvu Jānyala . . .

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT—cont.						
PAINDAD TALUK—cont.						
292	On a slab set up in front of the Anjanēya temple in the same village.	..	....	Śaka 1731, Vibhava, Śrāvaṇa, śu. 15.	Telugu	States that the temple of Lakṣmī-Chennakēśavāsvāmīn at Chinagālapādu, which had been in ruins, without worship for several years previously, was reconstructed by a certain Kallepalli Subbarāyudu, the Samuddār (of the village ?) who during the administration (of the district) by Akumannāṭi Narasayya and Kandālam Śrīnivāśachārya under the Kumpuvāru (The East India Company), is also said to have bought some lands and assigned them to the temple for regular worship and offerings. Bears the <i>Tēṅgaḷa</i> Vaiṣṇava mark at the top.
293	Juḷṭakallū.—On a slab set up near the <i>garuḍasambha</i> of the Viṣṇu temple in the village.	..	....	Śaka 1788, Akṣaya, Śrāvaṇa, śu. 15.	Do.	Records that the pillar with the image of Garuḍālvā in front of the temple of Vēṅṅōpāśavāsvāmīn at Juvalakallu in Bellamkōṇḍa-sima, which had been originally set up by Vankayalapāṭi Kamalīḡaya Kōḍayāṅṅārū having been blown down by a storm in Raktākṣi, on Kārttika, śu. 2, a new pillar was again set up with an image of Garuḍa by some private individuals who also provided for its worship.
294	On a slab set up near a well called Pēḍḍabhāvi in the same village.	..	....	Śaka 1711, Saunya, Mārgaśira, śu. 15.	Do.	Records that the temples of Gōpāśavāsvāmīn and Bhīmāśavāsvāmīn at Jūlakallu in Bellamkōṇḍa-sima having been without worship for four years, Buchchannāṅṅārū, a <i>kamma</i> of the Kāśītā-gōtra reconsecrated them during the time of Rājāśrī Malrāju Gundarāyanīṅṅārū and granted some lands to them for worship and offerings. He is also said to have reconstructed the temple of Viḡṇēśvara in the village, repaired a tank and dug a well.
295	Kambhampādu.—On a stone lying in a ruined temple-site to the west of the village.	..	....	Śaka 1434, Āṅgira, Phāgruṇa, ba. 11, Thursday.	Do.	Registers a grant of land at Kambhampādu made to the temple of Viśvanātha by Veluḡōṭi Chennappa-Nayūḍu for the merit of his father Nāyanayya. The village is said to have been situated in the <i>Nāyanakava</i> of the chief.
296	On another stone in the same place.	..	....	Śaka 1477, Bahu-dhānya (wrong), Vaiśākha . 11, Saturday.	Do.	Registers the consecration of the temple of Viśvanātha and gift of land to it by Chitāmarāju, son of Yidara Mallaparāju for the merit of Veluḡōṭi Timmā-Nāyan-gārū.
297	On a stone set up in a field called Rājanna-chēnu in the same village.	..	....	Śaka 1549, Prabhava, Jyēṣṭha, śu. [15].	Do.	Registers a grant of land at Kambhampādu to a certain Rāmārāju Sankana by Veluḡōṭi Narasappa who held the <i>yārati</i> of the village.
298	On a stone set up outside the Vēṅṅōpāśavāsvāmīn temple in the same village.	..	....	Phāthiva, Pushya, ba. 10, Sunday.	Do.	Records permission accorded by a certain Kurimēḍi Servanāyīṅṅārū to the tenants of Kambhampādu to set up mortar and pestle in the fields for pounding grain (?) and cooking their food during harvest time. Modern.
299 and 300	On a stone image set up near a well called Kōṭabhāvi near the same village.	..	....	Jaya, Phālguna, śu. 10, Sunday.	Do.	States that this is (the statue of) the hero Narrāvula Pōchama-Redḍi who rescued the village Jerepālem from a desecity.

301	On a slab set up in front of the Bhṛṅgīśvara temple in the same village.	..	...	Śaka 1180, Kāla-yukti, Vaiśākha, śu. 15, Thursday.	Do.	Records that a certain Rāyajivarakha Śāntanta-Jāvāra Annaladēva set up the image of Bhṛṅgīśvara in the name of his father. Bhṛṅgīdēva and gave some lands for its worship to the <i>sthānapati</i> Sadāśiva-Gurudēva, son of Śāntaśiva-Gurudēva.
302	Ganavaram.—On a stone lying in a field called Chākalavāni-chēnu in the village.	..	....	Śaka 1542, Durnati, Āśāḍha, śu. 15.	Do.	Registers grant of a pasture land to Gaoparāju, son of Jangamayya to the washerman Eṣu of Tāduvāyi.
303	On a stone lying in a stream near the Sōmēśvarasvāmin temple in the same village.	..	....	Śaka (year not given), Nandana, Jyēṣṭha, śu. 15.	Do.	Registers grant of a pasture land to Gaoparāju, son of Rāmārāju Śāntanaśrām by Veligōti Narasappa at Matkubali which was in his <i>Nāyārikara</i> .
304	Kottapalle.—On a slab buried outside the Āṅjanēya temple in the village.	..	....	Śaka 1390, Vyaya Āśāḍha, śu.	Do.	Damaged. Registers grant of land to a temple by Mahāmaṇḍalēśvara [Anugulrāju.
305	On a slab lying near the Śrīrāma temple in the same village.	..	....	Śaka	Do.	Much damaged. Records that when a certain Siṅgarāya-dēva-Mahārāja was governing Nāgarjūnikondā, a certain Buddhēdu made some grant of land for the merit of his parents.
306	Nagulavaram.—On a pillar buried in the <i>prākāra</i> of the Chenna-kēśavasvāmin temple in the village.	..	....	Śaka	Do.	Mutilated at the end. Refers to Ōruṅgallu as the king's capital and to Gandapendāra Gaṅgayya-Sāhinī as governing the whole country from Pānūngallu to Mārjavāda. States that a Kāyastha named Nāma-dēva-Pandita, a subordinate of this chief set up the god Vankēśvaradēva, named after his father, at Durgī and approached the king (evidently for some endowment for the worship of the deity).
307	Bodanapadu.—On a slab lying in the ruined Śiva temple in the village.	..	....	Śaka [1500 ?], Virō-dhin.	Do.	Seriously damaged. Gives a long string of <i>bīṛṇṇas</i> borne by the chief. Seems to record gift of land [to a temple (?) at Bōdāmpalli. Mentions a member of the Ātrēya-gōtra. The characters may be assigned to the 12th century. The Śaka year quoted is probably a mistake for 1050.
308	Narmalapadu.—On a slab built into the wall of the Chennakēśavasvāmin temple in the village.	..	....	Śaka 160 [9], Akshaya, Vaiśākha, śu. 15.	Do.	Records that Narabālapāti Rāmachandraya, son of Pēda-Chennamarāju who was a devotee of the god Gōpālāsvāmin of Narabālapadu offered salutations to god Lakṣmīnrisimha.
309	On a slab built into the ceiling of the <i>maṇḍapa</i> in front of the same temple.	..	....	Rākṣasa, Kārtika, śu. 2.	Do.	Modern. States that Rāmākṛishṇaya Timma[ya], the <i>Kārtam</i> of (the temple of) Śrī-Gōpālāsvāmin of Narmalapadu, took refuge with the gods Rājagōpālā, Rāma, Subhadra, and Jagannāyaka at Jagannātham by the <i>Dvayānuvadhāna</i> (<i>mantra</i>).
310	Oppicheeria.—On a slab lying on the road to Durgī, about 1½ miles from the village.	..	....	Śaka 1221, Vikāri, Bhādrapada, śu. 2, Friday.	Do.	Damaged. Purports to record the grant of a house, land and garden at Vrapicheeria by Mahāmaṇḍalēśvarā Kakēta-Gaṇapatisvāmarāju to his <i>purōhita</i> Sarasvatī Gōpālā-Bhaṭṭa. Appears to be a later copy.
311	On the same slab ..	..	....	Śaka 1257, Yuva, Kārtika, śu. 15, Wednesday.	Do.	Confirms the grant of some lands in the village Vrapicheeria in Pahnādu said to have been made by Prātāparudra-Mahārāja to three individuals including a certain Sarasvatī Gundaya-Bhaṭṭa on an occasion when the stars became visible during day.
312	Pasuvemula.—On a slab set up in front of the Śrīrāma temple in the village.	..	....	Śaka 1221, [Vikāri, Nija-Āśāḍha, śu. 15, Tuesday, lunar eclipse.	Do.	Damaged. Purports to record the grant of the grazing fees (<i>pullari</i>) on some land at Pasuvemula by Vishṇuvardhana-Chakravartin and Rudradēva, for the merit of their parents.
313	On a slab built into the ceiling of the dilapidated Viṣṇu temple in the same village.	..	....	Śaka 1560, Vyaya, Mārgaśīra, ba. 7.	Do.	Registers grant of land by Rayūri Venkatādi-Nāyanigāru of the Viḷgaṇḍa-gōtra to the temple of Paṭibhirāmabhadrasvāmin at Pasvēmula in the Nāgarjūnikōṇḍa-sīma, which was the <i>yājñāti</i> of the donor.

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT—<i>cont.</i> PAINDAD TALUK—<i>cont.</i>					
314	Satrasala.—On a slab built into a wall of the Śiva temple in the village.	..	....	Śaka 1166. Krōdhin, Kārttika, śu. 15, Monday.	Telugu	Incomplete. Gives the <i>prastāvi</i> of Mahāmandalēśvara Gaṇḍapendāra Ambayyadēva, the subordinate of Gaṇḍapātidēva. Registers the gift made by this chief of an oil-mill and of the <i>śuka</i> (tolls) levied at Satrasala for a lamp in the temple of Svayambhu Śrī Mahādēva at that village.
315	On another slab built into the same wall.	..	....	..	Sanskrit and Telugu.	Mentions Vibhūtigaura of Māchirājupalli near Ōruṅgallu, who lived on the Śrīgiri hill and was a servant in the house of Śrī-Paṇḍitāśādhya. Also mentions a certain Bondalapaṭi Somu (See A.R. for 1925-26, pp. 116-117).
316	On a pillar lying in front of the same temple.	..	....	Śaka 1025, Subhānu. Aśāḍha, śu. 1, Monday.	Telugu	Beginning lost. Gives a long <i>prastāvi</i> of Mandadi Rēvi Nāyaka and states that he set up the gods Bijjēśvaradēva, Muḡḍhēśvaradēva and Rēvēśvaradēva with attendant deities and gave some land for their worship and offerings and for a feeding house in the temple with the permission of his master Dōraya-Bētabhūpāla. Records provision made for worship and offerings to the god Abhinava-Narasimhadēva at Sannetakōḍa for the merit of the king, by Immaḍi Lemtanḡaru, and the <i>karṇavas</i> .
317	Singarutla.—On a stone set up near a spring in the village.	Kākatīya	Pratāparudradēva-Mahārāja	Śaka 1240. Kāla-yukti, Jyēṣṭha, śu. [11], Thursday.	Do.	Seriously damaged. Seems to register a grant to the temple of Nūtintha at Singarutla by a certain Kōndaya born in the Pulpāka family and the <i>Ātrēya-gētra</i> .
318	On a pillar in the ruined Narasimhasvāmin temple in the same village.	..	....	Śaka 174 * ..	Sanskrit in Telugu.	Registers a grant of land at Chaleḡuḍupadu by Pulipāṭi Goṅkaiyāningāru for the welfare of the king and for the merit of Māchaya-Nāyaka.
319	Śrīgiriḡadu.—On a slab lying in a field to the east of the village.	Kākatīya	Pratāparudra[dēva]-Mahārāja.	Śaka 1220. Viḷambi, Vaiśākha, śu. 15, Thursday, lunar eclipse.	Telugu	Registers grant of land by Kādama-Reddi Aki-Reddi the servant of Mahāmandalēśvara Birudugamarāju and the Redḡis of [Bai]repalli to the god Kuḍali Rāmēśvara-dēva.
320	On a slab in a field to the south of the same village.	..	....	..	Do.	Registers grant of the <i>śuka</i> of Tāḍlapalli for lamps to the temple of Lakṣminārāyaṇadēva at the village by the Mahāpradhāni Pōṅkala Mallaya-Pregada, the <i>bāḡaṭa</i> <i>tara niyōḡāḍḍṭatā</i> of the king for the merit of his lord. Records also a gift of land made by Bāri-[He]ḡṇṇayya for the merit of his master Tripurādēva.
321	Tallapalli.—On a slab set up in front of the ruined temple of Lakṣminārāyaṇasvāmin.	Kākatīya	Rudradēva-Mahārāja	Śaka 1191. Śukla, Āśvayuja, śu. 15, Friday, lunar eclipse.	Do.	Damaged. Contains verses in praise of a chief named Janārdana and of his minister Dēvaya born in the Kausika-gētra. Registers that the latter consecrated the temple of Lakṣminārāyaṇa at Tāḷlapalli.
322	On another slab set up in front of the same temple.	..	....	Śaka 1188, Prabhava, Vaiśākha, śu. 13, Friday.	Sanskrit in Telugu.	Damaged. Registers grant of land for worship and offerings to the god Lakṣminārāyaṇa at Tāḷlapalli by a private individual (name lost) for the merit of an officer (name lost) of the king.
323	On the same slab ..	Kākatīya	Pratāparudradēva-Mahārāja	Piṅgale, Chaitra, śu. 15, [Monday], lunar eclipse.	Telugu	Damaged. Seems to register a gift of land by Dēvaparāja of Tāḷlapalli the <i>Pradhāni</i> of Janṇigadēva who was the minister of the king, for worship to an image which he had set up at Tāḷlapalli. Registers also a gift of tolls and mentions Ambasamudram.
324	On a third slab set up in the same place.	Do.	Rudradēva-Mahārāja 'lord of Kākatīyapura.'	Śaka 1189. Pra-[bhava], Vaiśākha, śu. 13, Friday.	Do.	

325	Tumkurukota.—On a conserved tomb-stone in the village.	..	....	A.D. 1766, December 21, Vyaya, Margasirā, śu. 15.	English and Telugu.	..	Noticed in the List of Inscriptions on Tombs or Monuments in Madras by J. J. Cotton, p. 228.
326	On another tomb-stone conserved in the same village.	..	....	A.D. 1773 ..	Latin ..	..	<i>Ibid.</i> , page 229.
327	On a third tomb-stone conserved in the same village.	..	....	A.D. 1778 ..	Do.	..	Do.
328	On a fourth tomb-stone conserved in the same village.	..	....	A.D. 1774 ..	Do.	..	Do.
329	On a slab lying in front of the Hanumān temple in the same village.	..	....	Śaka 1765, Durmukhi Kārtika, śu. 3.	Telugu	..	States that this (temple) was consecrated by Subbayya, Amin of Mandapādu.
330	On a slab lying in a street in the same village.	..	....	..	Do.	..	States that the measuring rod as settled by the Kumhī-nivāru (the East India Company) was 33 feet long.
331	On a slab lying in the Viśṇu temple in the same village.	..	....	..	Do.	..	States that this is the <i>Bhōga-mendapa</i> built by Rāmārāju China-Yallamarāju.
332	Uppalapadu.—On three pieces of stone lying in a field to the north of the village.	Kākatīya ..	Rudra[dēva-Mahārāja	Śaka ... 3, Durnati, Kārtika, ba. ...	Do.	..	Damaged and mutilated. Registers a grant of tolls made to the temple of Chennakēśavadeva when Gardēpendra Jannigadēva-Mahārāja was governing the country from Panungallu to Mārjavādi.
333	Veludurti.—On a slab lying near a ruined temple to the west of the village.	..	....	..	Do.	..	Registers grant of land for offerings to the temple called Raḍḍigutla at Sāsanapumbroḷu made in the time of Mahāmāndalēśvara Kumārāji Birudun-Gamarāju.
334	On two pieces of stone lying near an old village site to the west of the village.	..	....	Śaka 105[3], Sādhārāpa, Phālguna, ba. 1, Saturday.	Do.	..	Damaged. Records the construction of a temple by Aki-Redḍi, son of [Appi]-Redḍi and Jakkāsāni, and its maintenance by his sons. Mentions Sāsanam[broḷu].
SOUTH KANARA DISTRICT.							
MANGALORE TALUK.							
335	Inuvalli.—On two broken slabs lying in the Durgā temple in the village.	Vijaya-nagara	....	Śaka [1]335, Vi[jaya], ...	Kannada	..	Damaged and worn out. Seems to record a gift to a temple (name lost) and mentions the village Yinavali. Registers also a gift of oil made for burning a lamp in the temple in the month of Vriścika.
336	Sujeru.—On a slab lying about 2 furlongs from the Bhūtasthāna temple in the village.	..	....	Śaka 1450, Sarvadhāri, Vaisākhā, ba. 2, Tuesday.	Do.	..	Registers a political pact made between Tuluvarasa <i>aiśas</i> Chavuta of Puttige and (his followers) <i>aiśas</i> Chavuta and <i>Beḷēṣṭira</i> on one side and Vira-Narasimha-Banga of Baṅgavādi and his 5,000 followers and their neighbours on the other, defining their respective rights and privileges, under the arbitration of Vedānanda-Vodeya, the disciple of Krishṇānanda-Vodeya and of Tirumalarasa <i>aiśas</i> Kinnika-Heggade who acted as intermediaries in the settlement.
337	On a stone set up in a field called <i>Dasaṇṇa-gadde</i> in the same village.	Vijaya-nagara.	[Gajabṣṭekāra] Dēvarāya-Mahārāya.	Śaka 1363, [Raudri], ..., Sunday.	Do.	..	Much damaged. Seems to record some provision made for burning a perpetual lamp in the temple of Maṅga-lāḍḍēvi.
338	On a stone set up in another field in the same village.	Ālupa	Pāṇḍyachakravartī Baṅkidēva-Ālupēndradēva.	Śaka 1228, Viśāvasu, Śimha 18, Sunday.	Do.	..	States that the king while he was seated in his palace called Bhuvanāśraya at Laṅgalapura, made a gift of land for offerings to the god Timirēśvara to provide.
339	Simanturu.—On a slab set up in the Janārdanaśvāmin temple in the village.	..	..	..	Do.	..	Seriously damaged at the beginning. Seems to register an agreement between two parties defining their rights and responsibilities towards each other.
340	On another slab set up in the same temple.	Vijaya-nagara.	Krishṇarāya-Mahārāya	Śaka [143]5, [Āṭ]igira, [Mēsha], ba. 2...	Do.	..	Much damaged. Mentions Timmaya-Dannayaka at whose command Ratnappa-Vodeya was administering the Mangaluru and Bārakuru-rajyas. Seems to register a political agreement between Kunda-Heggade and Kinnika-Heggade.

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH KANARA DISTRICT — <i>CHH.</i> MANGALORE TALUK.— <i>cont.</i> Simanturu.— <i>cont.</i>					
341	On a third slab set up in the same temple.	..	....	Śaka 1833, [Vik- riti], Mṇa 1[3], Monday.	Kannada	Records an agreement made between a certain Chennaya- Mālaṇṭa <i>alias</i> Kunda-Heggaḍe and his nephew Ben- mana-Heggaḍe on one side, and Kinnika-Sāmantā <i>alias</i> Kinnika-Heggaḍe and his nephew Kāntu-Heggaḍe on the other, who had been estranged over the possession of some lands, now binding themselves to keep their respective lands and not to encroach upon each other's portion. Seriously damaged. Seems to record a gift of land. Mentions (the village) Kumāramangala.
342	On a slab lying by the side of the well in the Brahmasthāna temple.	Vijaya- nagara.	Dē[va]rāya-Mahārāya ..	Śaka 13[60], Rudhi- [rō]jagārin.	Do.	
343	Kilpadi.—On a slab set up in a field in the village.	..	....	Siddhārthān, [Ri]jsha- bha 15, [Sat- day].	Do.	The characters seem to be of about the 12th century. A.D. Refers to a gift of land. Mentions Dēvarāsa, <i>et</i> Kumāramangala.
344	Puttur.—On a slab set up in the Mahalingēśvarasvāmīn temple in the village.	Vijaya- nagara.	Pratāpa-Dēvarāya ..	Śaka 1353, Virōdhi- krit, Mārgaśīra, śu. 5, Sunday.	Do.	Refers to Annappa, son of Dēvarāja, as ruling the Maḍga- luru-rāja under the orders of Pradhāna Hariyappa- Dappāyaka. Records gifts of lands by several indi- viduals of Tiḷugēḍiyanādu for the requirements of the temple of Mahādeva at Putturu situated in the country administered by [Paḍya]ppa-Araṇa <i>alias</i> Banga, on the occasion of the visit of (the teacher) Kriyāśaktidēva to the place. Seriously damaged. The writing seems to belong to the 12th century A.D. Seems to record the foundation of a tank and prohibition of capturing fish therein. The writing is thin in the latter portion. States that the Bārakūru and Maṅgaluru-rājas were governed together by Annappa under the orders of Mahā- pradhāna Acharya-Dappāyaka. Records provision made for a feeding-house for Brahmans by Rāmāraṇa, who was administering the [Kha]daba-rāja. Much damaged. Seems to register a gift of land to a temple (name lost). Mentions some <i>śaṅkṣas</i> .
345	On another slab set up in the same temple.	..	....	Sādhārana ..	Do.	
346	Kudmar.—On two slabs lying in the Pañchalīngēśvara temple in the village.	Vijaya- nagara.	Gajabēṭakāra DēvyahārMahā rāja.	Śaka 1364 (mistake for 1361) expired Raudri, Aśvādha, śu. 1, Tuesday.	Do.	
347	Balpa.—On a slab lying in the ruined Durgā temple in the village.	..	....	Prā[mā]dīcha, Chai- tra, śu. 9, [Tues- day].	Do.	Refers to the king as ruling from the jewelled throne at Vīṭyānagari. Registers the gift of the village [Ba]lpa in the Kaḍaba-sima of the Maṅgaluru-rāja and gold made by [Sāḍa]śvarāya-Nāyaka of Keladi for offerings and lamp in the temple of Subrahmanyaśaiva at Ku[ḷke].
348	Arigudi (near Balpa).—On a slab set up under a tree in a field near the Kānūr-maṭha in the village.	Vijaya- nagara.	Mahāmaṇḍalēśvara Rāmappeyaśaiva-Mahārāsa.	Śaka 1484, Dundu- bhi, Vaiśākha, śu. 3, Monday.	Do.	Records the assignment of paddy due to the king as the <i>śiddhāya</i> tax from the residents of Edemangala in Kaḍaba-nādu for feeding four Brahmans daily in the temple of that village. The gift was made by Rāmāraṇa of Kaḍaba under the orders of Dēvarāja- Voḍeya, the governor of Maṅgaluru-rāja.
349	Edamangala.—On a slab set up in the Pañchalīngēśvara temple in the village.	Do.	Dēvarāya-Mahārāya ..	Śaka 1354 (expired), Pariḍhāvi, Kārt- tika, śu. 1, Sunday.	Do.	Damaged. Connected with the above inscription. Records the gift of paddy for feeding 3 more Brahmans in the temple.
350	On another slab in the same temple.	..	....	[Pari]dhāvi, Kārt- tika, . . .	Do.	

351	Bantra.—On a slab set up in the Mahalingévara temple in the village.	..	..	..	Do.	In characters of about the 8th century A.D. Refers to the rule of a Katamba (Kadamba) king. Seems to register an agreement regarding the enjoyment of some lands, made in the presence of the king, the Katamba chief Rāchamallan-Dugarāja, brother of Viṭṭhalavarasa and Narasingan-Dugarāja and some <i>Pergades</i> . States that a golden plimale was set up over the temple of Pañchalingsadēva at Ishakāpura by Muñḍi-Sekāśekhara for Māṭimāide, nephew of Kinyannakāva-ālas Doriba-Vergade having been cured of a disease. On a stone mortar here is a modern Malayalam inscription of Nerasimharāja of Viṭthala.
352	Vitla.—On a copper sheet preserved in the 'palace' in the village.	..	....	Śaka 1358, Rākahasa, Mīna 17, Wednesday.	Do.	States that Kumñidēvarasa-ālas Doriba-Hogade of Viṭhala set up this [water-trough] for cows, to secure merit.
353	On a stone water-cistern by the road-side in the same village.	..	....	Śaka 1493 (expired), Prajōtpatti, Vai- [śākha], śu. 5, Sunday.	Do.	Seriously damaged. Seems to record some provision made for burning a perpetual lamp in the temple of Lakshminārāyaṇadēva and for supplying a flower-garland daily (to the deity).
354	Hemmadi.—On a slab set up by the side of the central shrine in the Lakshminārāyaṇadēva temple in the village.	..	....	..	Do.	Records a gift of the <i>śunka</i> amounting to 80 <i>varāḥas</i> per year, made by Yatrāya-Oḍeya governing the Bārakūru-rāja under the orders of Liṅgarasa-Oḍeya to whom the king had given the territory, for the prosperity of the king, for offerings and perpetual lamp to the image of Rāmachandradēva worshipped by Vyāsa-tīrtha-Srīpāda-Vodeya.
355	On a slab lying in front of the same temple.	Vijaya-nagara.	Krishnarāja-Mahārāja	Śaka 14419 Vyaya, Chaitra, śu. 1[3], [Monday].	Do.	Damaged. Seems to record the <i>sarvaṁāya</i> gift of some taxes due from the village Hemmadi made by Vijayappa-Oḍeya under the orders of the king for worship and offerings in the temple of .-nāthadēva. Among others the figures of the <i>śaṅkha</i> and <i>chāmara</i> are carved at the top.
356	On another slab set up in the same place.	Do.	Do.	Śaka 1441, Bahudhānya.	Do.	Mentions Mahāpradhāna Jakkarasa-Oḍeya as governing Bārakūru. Seems to record the grant of some privileges made by the <i>Jananis</i> of Rājādi-Bellatūru to the <i>Mahājagatū</i> .
357	Kanyana.—On a slab set up in the Gubbukōne Gōpālākriṣṇa temple in the village.	Do.	Hariharaṛāja	Śaka 1306, Raktākshi, Jyēṣṭha, śu. 2, Sunday.	Do.	Mentions Bhānappa-Oḍeya as governor of the Bārakūru-rāja. Records a <i>sarvaṁāya</i> grant, as <i>ambāli</i> , of the taxes due from the village Rājādi-ālas Kanyana in Hāru-naḍu made by the king on the occasion of his birthday anniversary to a certain Vallabhadēvarasa. The gift was made with the approval of some residents, the 12 <i>Jananis</i> and the 52 members of the <i>Jagat</i> (assembly) of the village.
358	On another slab set up in the same temple.	Do.	Praudha Dēvarāja-Mahārāja.	Śaka 1379, Dhātu, Magha, śu. 5, Thursday.	Do.	Records a sale of land to a certain Liṅgarasa by the 6 <i>Jananis</i> of the <i>nātkūru</i> of Rājādi-Kanyana and by the 50 <i>Jagat</i> , subject to certain conditions.
359	On a third slab set up in the same temple,	Do.	Harihara-Mahārāja	Śaka 1320, Išvara, Phālgū[na] ba. 10, Saturday.	Do.	Damaged. The ruler receives the <i>birudas</i> : <i>Pāṇḍva-chakravartī</i> , <i>Arīrāja basava-śaṅkara</i> and <i>Rājagayāntaka</i> . Seems to register a gift of land made by the queen to a certain Anna-Hobāruva.
360	On a slab set up in a field called the 'Mūrunuḍi-gadde' in the same village.	..	Vira-Kikkāyi-Tāyi	[Sarvajdhāri, Mithuna, ... Friday.	Do.	Badly damaged. Seems to record some provision made by Mahāpradhāna Viṭharasa-Oḍeya for worship and offerings in the temple of Mahādēva at Baṣṭrūrū, while he was administering the Bārakūru-rāja under the orders of the king.
361	On a slab set up in another field called the <i>Dēvava</i> in the same village.	Vijaya-nagara.	Virūpākṣarāja-Mahārāja	Śaka 1398, Dujrmmukha, Bhādrapada, śu. 2, Wednesday.	Do.	

COONDAPOOR TALUK.

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT — <i>cont.</i>						
COONDAPOOR TALUK—<i>cont.</i>						
362	Marvante.—On a slab set up in the Mahāśaṣṭvāmin (Vishnu) temple in the village.	..	....	..	Kannada	Seriously damaged. Seems to record gift of paddy (to the temple).
363	Trasi.—On a slab with sculptures of human figures in four panels, set up by the roadside in the village.	..	....	Śaka 1468 (expired), Parābhava, Kārtika, ba. 1, [Chandra] vāra.	Do.	The inscription is engraved on belts below the panels. Damaged. States that this is the <i>Yīra (Vīra)-kalas</i> set up by a certain Basavaka-Nāyakiti (perhaps in memory of some deceased person killed in a fight). Mentions Honnādēvi-Anna of Hādūvajī.
UDRI TALUK.						
364	Mattu.—On a slab set up in the Vishnumūrti temple in the village.	Vijayanagara.	....	Śaka 142[2], Siddhārthi, Kārtika, su. 7.	Do.	Damaged. Seems to record the renovation of the temple of Kōpinādhava and a gift of land (for worship to the deity) by Basavarasa-Odeya, while he was governing the Tulu-rājya.
365	On another slab set up in the same temple.	..	....	..	Tulu(?)	Much damaged. Seems to record a gift of land.
366	Pangala.—On a slab set up near the Hejje- <i>naṭṭa</i> in the village.	Vijayanagara.	[Dēva]rāja-Mahārāja ..	Śaka 1350 (expired), [Pava]jaga, Phālguna, su. 1, Monday.	Kannada	Do. Mentions a certain [Nārā]siṅha. Seems to record a gift of land.
367	Paduru.—On a slab set up in the Mahāśaṣṭvāra temple.	Ālupe	Paṇḍyachakravartī Vīra-Pāṇḍyadeva-Ālupāndradeva.	..	Do.	Seriously damaged.
368	On another slab set up in the same temple.	Do.	Do.	[Lost]	Do.	Seems to record a gift of land.
369	Innanje.—On a stone set up at the right entrance into the Vishnumūrti temple in the village.	..	....	..	Tulu(?)	Seems to record some provision made for offerings and perpetual lamp (in the temple).
370	Bantakalu (near Sirva).—On a hero-stone set up in a grove by the roadside.	..	....	Śūbhakṛit ..	Kannada	States that this is the stone set up to record a compromise between Kunda-Heggade and the Mādila-paksha including the five thousand followers. Mentions Paṇḍyappa-Vodeya of Karkala.
371	Sirva.—On a slab set up in the Vishnumūrti temple in the village.	..	....	Jupiter in Makara ..	Tulu(?)	Seems to record some agreement (<i>sanikēta</i>).
372	Kunjuru (near Yelluru).—On a slab lying in the Durgā-Paramēśvari temple.	..	....	Jupiter in Mīna ..	Do. ..	Damaged.
373	On another slab in the same temple.	..	....	..	Kannada	Damaged. Seems to record a gift of land.
374	Padebettu.—On a slab set up in a place called Demmargude, about a mile to the north of the Subrahmaṇya temple in the village.	Ālupe	Vīra-[Sō]līdeva-Ālupāndradeva.	Śaka 12[46], Rak-tātsū]....	Do.	Much damaged. Seems to record a gift of money income to the temple of [Kō]ṣvara by the king. Mentions Mahāpradhāna Sōlvaṇua-Sanabōva and Singana-[Sā]hni. On the back of the slab is a much mutilated Kannada record in Vijayanagara characters. It mentions a Vodeya and some <i>mudalis</i> .

APPENDIX C.

Principal dates from Appendix B to the *Annual Report for 1930-31*,
calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscriptions.	Details of dates with their English equivalents and remarks.
CHOLA.		
<i>Madiraiakonḍa Parakēsarivarmaṇ.</i>		
B	130	11th year, Kaṇṇi, Hasta, solar eclipse = A.D. 917, September 19, Friday; 13.
<i>Rājakēsarivarmaṇ Kulōttuṅga-Chōḷadēva (I).</i>		
"	46	42nd year, Makara, śu. 1, Uttirādam, Monday = A.D. 1112, January 1, Monday; f.d.t. 22; 49.
<i>Vikrama-Chōḷadēva.</i>		
"	41	[1]3th year, Makara, śu. 6, Monday, Uttirattādi = A.D. 1131, January 5, Monday; f.d.t. 77; f.d.n. 17.
"	4	1[1]th year, Paṅguni 5, Tuesday, śu. 7, Rōhiṇi = A.D. 1129, February 26, Tuesday; f.d.t. 35; 86.
"	194	14th year, Mīna, ba. 13, Wednesday, Śadaiyam = A.D. 1132, March 16, Wednesday; f.d.t. 34; 62.
<i>Rājakēsarivarmaṇ Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).</i>		
"	61	7th year, Karkāṭaka, ba. 7, Monday, Aśvati = A.D. 1140, July 8, Monday; 53; f.d.n. 05.
<i>Parakēsarivarmaṇ Tribhuvanachakravartin Rājārājadēva (II).</i>		
"	55	7th year, Kumbha, ba. 6, Monday, Anusham = A.D. 1153, February 16, Monday; 22; 95.
<i>Rājakēsarivarmaṇ alias Tribhuvanachakravartin Rājādhirājadēva (II).</i>		
"	69	5th year, Tulā, śu. 9, Monday, Avittam = A.D. 1167, October 23, Monday; f.d.t. 34; 74.
<i>Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III) or Tribhuvanavīradēva.</i>		
"	48	25th year, Mīna, ba. 2, Saturday, Chittirai = A.D. 1203, March 1, Saturday; 64; f.d.n. 12.
"	52	3[4]th year, Dhanu, śu. 13, Monday, Mrigaśirsha = A.D. 1211, December 19, Monday; 65; f.d.n. 13.
"	72	39th year, Mithuna, ba. 15, Monday, Mrigaśirsha = A.D. 1217, June 5, Monday; 85; 58.
<i>Tribhuvanachakravartin Rājārājadēva (III).</i>		
"	51	2nd year, Tulā, ba. 13, Friday, Uttirām = A.D. 1217, September 29, Friday; f.d.t. 34; f.d.n. 45.
<i>Tribhuvanachakravartin Rājēndra-Chōḷadēva (III).</i>		
"	207	20th year, Makara, śu. 11, Saturday, Rōhiṇi = A.D. 1267, January 8, Saturday; 53; 35.
PANDYA.		
<i>Māraṇvarmaṇ alias Kulasēkharadēva.</i>		
"	209	31st year, Mithuna, śu. 12, Wednesday, Anusham, Probably A.D. 1299, June 10, Wednesday. The nak. was Viśākhā (not Anusha), which commenced at 51 on this day and ended at 61 the next day.
PALLAVA.		
<i>Peruñjīṅgadēva.</i>		
"	53	3rd year, Rishabha, śu. 10, Tuesday, Hasta = A.D. 1244, May 17, Tuesday; f.d.t. 97; f.d.n. 99.
"	54	22nd year, ba. 3, Thursday, Rōhiṇi = A.D. 1264, October 9, Thursday; 85; f.d.n. 23. The month was Tulā.

C.—Principal dates from Appendix B to the *Annual Report* for 1930-31, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscriptions.	Details of dates with their English equivalents and remarks.
KAKATIYA.		
<i>Mahāmaṇḍalēśvara Rudradēva-Mahārāja.</i>		
B	281	Śaka 1202, Vikrama, Āshādha, ba. 11, Monday = A.D. 1280, June 24, Monday; '45.
"	321	Śaka 1191, Śukla, Āsvayuja, śu. 15, Friday, lunar eclipse = A.D. 1269, October 11, Friday; '58. There was a lunar eclipse on this day.
"	324	Śaka 1189, Pra[bhava], Vaiśākha, śu. 13, Friday = A.D. 1267, April 8, Friday; '59.
<i>Mahāmaṇḍalēśvara Pratāparudradēva-Mahārāja.</i>		
"	317	Śaka 1240, Kālayukta, Jyēshtha, śu. [11], Thursday = A.D. 1318, May 11, Thursday; '71.
"	319	Śaka 1220, Viḷambi, Vaiśākha, śu. 15, Thursday, lunar eclipse. Probably A.D. 1299, April 16, Thursday; f.d.t. '00. Both the Śaka and the cyclic years are expired ones. In Śaka 1221 there was no lunar eclipse in Vaiśākha, but there was one in Chaitra.
"	323	Piṅgaḷa, Chaitra, śu. 15, [Monday], lunar eclipse = A.D. 1317, March 28, Monday; '58; lunar eclipse.
ALUPA.		
<i>Banikidēva-Āḷupēndradēva.</i>		
"	338	Śaka 1228, Viśvāvasu, Simha 18, Sunday = A.D. 1305, August 15, Sunday.
VIJAYANAGARA.		
<i>Dēvarāya-Mahārāja.</i>		
"	2	Śaka 1290 (mistake), Viśvāvasu, śu. 5, Monday In Dēvarāya's reign Viśvāvasu corresponded to Śaka 1347. In Viśvāvasu, śu. 5 was current on Monday, 17th September, A.D. 1425 and 14th January, A.D. 1426.
<i>Vīra-Hariharaṛāja.</i>		
"	357	Śaka 1306, Raktākshi, Jyēshtha, śu. 2, Sunday = A.D. 1384, May 22, Sunday; '95.
"	359	Śaka 1320, Īśvara, Phālguna, ba. 10, Saturday = A.D. 1398, January 12, Saturday; f.d.t. '40. Phālguna is perhaps a mistake for Pausa. In case Īśvara has been cited for Bahudhānya the corresponding English date would be A.D. 1399, March 1, Saturday; f.d.t. '92.
<i>Vīra-Bhūpati-Uḍaiyar.</i>		
"	111	Śaka 1336, Manmatha, Karkātaka, śu. 7, Sunday, Śōdi Probably A.D. 1415, July 13, Saturday; '44; f.d.n. '45. The week-day seems to be wrongly cited as Sunday.
<i>Vijayarāja-Mahārāja.</i>		
"	110	Śaka 1344, Śōbhakrit, Karkātaka, śu. 11, Monday, Mūla = A.D. 1423, July 19, Monday; '49; f.d.n. '46
"	116	Śaka 13***, [Kshaya], Karkātaka, śu. [10], Monday = A.D. 1446, July 4, Monday; '01.
<i>Dēvarāya-Mahārāja.</i>		
"	366	Śaka 1350 (expired), Plavaṅga, Phālguna, śu. 1, Monday = A.D. 1428, February 16, Monday; '50.
"	349	Śaka 1354 (expired), Paridhāvi, Kārttika, śu. 1, Sunday In the month of Kārttika, both ba. 1 and śu. 1 were current on a Saturday and not Sunday. The intended date was probably A.D. 1432, October 25, Saturday; '38.

C. Principal dates from Appendix B to the Annual Report for 1930-31,
calculated with the help of the *Indian Ephemeris*—cont.

Appen- dix.	Number of insep- tions.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Pratāpa-Dēvarāya-Mahārāya.</i>		
B	344	Śaka 1353, Virōdhikrit, Mārgasīra, śu. 5, Sunday = A.D. 1431, November 11, Sunday; the tithi śu. 5 had however ended at ·31 the previous day.
"	346	Śaka 1364 (mistake for 1361, expired), Raudri, Āshādha, śu. 1, Tuesday. The cyclic year Raudri was current in Śaka 1362 and the intended date was probably A.D. 1440, May 31, Tuesday; ·90.
<i>Praṇḍha Dēvarāya-Mahārāya.</i>		
"	358	Śaka 1379, Dhātu, Māgha, śu. 5, Thursday = A.D. 1456, December 2, Thursday; ·39: if Māgha be a mistake for Mārgasīra. If Dhātu be a mistake for Īśvara, the equivalent date would be A.D. 1458, January 19; ·95.
<i>Virūpāksharāya-Mahārāya.</i>		
"	361	Śaka 1398, Durmukha, Bhādrapada, śu. 2, Wednesday = A.D. 1476, August 21, Wednesday; ·63.
<i>Krishṇadēva-Mahārāya.</i>		
"	3	Śaka 144[9*], Vyaya, dvādaśī, Tiruvādirai Since the month and week-day are not given the date cannot be verified. In the cyclic year Vyaya (= A.D. 1526-27), dvādaśī and Tiruvādirai were concurrent on the following two days:— (1) A.D. 1526, August 4, Saturday; f.d.t. ·03; ·33; and (2) A.D. 1527, January 14, Monday; ·39; f.d.n. ·12.
"	62	Śaka 1447, Pārthiva, Tulā, śu. 12, Friday, Uttirattādi = A.D. 1525, October 27, Friday; f.d.t. ·03; ·62
"	70	Śaka 1452, Simha, śu. 7, Monday, Hasta. The details given are irregular. The date probably corresponded to A.D. 1530, August 29, Monday. The nakshatra was, however, Anurādhā.
"	355	Śaka 14[4]9, Vyaya, Chaitra, śu. 1[3], [Monday] = A.D. 1526, March 26, Monday; ·67.
<i>Mahāmaṇḍalēśvara Aṭiya Rāmappayadēva-Mahārāsa.</i>		
"	348	Śaka 1484, Dundubhi, Vaiśākha, śu. 3, Monday = A.D. 1562, April 6, Monday.
<i>Veṅkaṭadēva-Mahārāya.</i>		
"	236	Śaka 1569 (wrong), Plava, Mēsha, śu. 12, Uttiram. Śaka 1569 corresponded to the cyclic year Sarvajit and not Plava. In this year (= A.D. 1647) Mēsha, śu. 12 fell on April 6, Tuesday with nakshatra Uttiram. But we do not know of a Veṅkaṭa with this date. If the cyclic year be taken as correct, the Śaka year will be either 1523 or 1583, in both of which years there was a Veṅkaṭa. The details would then correspond to A.D. 1601, April 4, Saturday; ·25; ·97 and A.D. 1661, April 1, Monday; ·39; f.d.t. ·43.
MISCELLANEOUS.		
"	1	Śaka 140 [9*], Plavaṅga, śu. 11, Saturday. In the absence of the month and the nakshatra the date cannot be verified; but in the year Plavaṅga, śu. 11 was current on Saturday on the follow- ing days:— 1. A.D. 1487, June 11, Saturday, ·06. 2. A.D. 1487, July 1, Saturday; f.d.t. ·54. 3. A.D. 1487, October 27, Saturday; f.d.t. ·39. 4. A.D. 1488, February 23, Saturday; ·56.
"	4	Śaka 1428, Kshaya, Tulā, śu. 3, Anīlam, Sunday = A.D. 1506, October 18, Sunday; f.d.t. ·38; ·78.
"	262	Śaka 1348, Parābhava, Mārgasīra, śu. 2, Friday = A.D. 1426, November 1, Friday; ·65.
"	263	Śaka 1326, Tārana, Māgha, śu. 7, Wednesday = A.D. 1405, January 7, Wednesday; ·75

C.—Principal dates from Appendix B to the *Annual Report for 1930-31*, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscriptions.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS—cont.		
B	264	Śaka 1373, Prajāpati, Kārttika, śu. 11. Friday, Kshirābdhi-punyakāla = A.D. 1451, November 5, Friday; 28.
"	265	Śaka 1345, Śōbhakrit, Pushya, ba. 11, Tuesday, Makara-saṅkramaṇa = A.D. 1423, December 28, Tuesday; 82.
"	266	Śaka 1327, Pārthiva, Vaiśākha, śu. 5, Friday = A.D. 1405, April 3, Friday; f.d.t. 24.
"	268	Śaka 1352, Sādhāraṇa, Māgha, śu. 13, Thursday = A.D. 1431, January 25, Thursday; f.d.t. 40.
"	269	Śaka 1352, Sādhāraṇa, Mārgaśīra, śu. 15, Wednesday = A.D. 1430, November 29, Wednesday; f.d.t. 06.
"	270	Śaka 1327, Āshādha, śu. 2, Sunday = A.D. 1405, June 28, Sunday; 66. The month quoted must be Nija-Āshādha.
"	271	Śaka 1322, Vikrama, Mārgaśīra, ba. 7, Wednesday = A.D. 1400, December 8, Wednesday; 66.
"	272	Śaka 1323, Vṛisha, Mārgaśīra, śu. 1, Sunday = A.D. 1401, November 6, Sunday; f.d.t. 00.
"	273	Śaka 1566, Tāraṇa, Chaitra, ba. 7, Thursday = A.D. 1644, April 18, Thursday; f.d.t. 15.
"	283	Śaka 15[58], Yuva, Māgha, ba. 14, Monday A.D. 1635, December 28, Monday; Māgha seems to be a mistake for Mārgaśīra.
"	284	Śaka 1555, Sārvadhāri (wrong), [Phāl]guṇa, śu. 15, Thursday = A.D. 1633, February 14, Thursday. The cyclic year was Āngiras.
"	287	Śaka 1198, . . . , Bhādrapada, ba. 10, Friday = A.D. 1276, September 4, Friday; f.d.t. 15. The cyclic year was Dhātu.
"	288	Śaka 1796, Bhāva, Chaitra, ba. 13, Tuesday = A.D. 1874, April 14, Tuesday; f.d.t. 65.
"	291	Śaka 1440, Ba[hudhā]nya, Chaitra, ba. 30, Friday = A.D. 1518, April 9, Friday; f.d.t. 05.
"	295	Śaka 1434, Āngira, Phālguṇa, ba. 11, [Thursday] = A.D. 1513, March 3, Thursday; 42.
"	296	Śaka 1477, Bahudhānya (wrong), Vaiśākha, 11, Saturday. Śaka 1477 was Rākshasa and Bahudhānya was current in Śaka 1500. The date is irregular. In the month of Vaiśākha, both śu. 11 and ba. 11 fell on Friday.
"	301	Śaka 1180, Kālayukti, Vaiśākha, śu. 15, Thursday = A.D. 1258, April 18, Thursday; f.d.t. 46.
"	310	Śaka 1221, Vikāri, Bhādrapada, śu. 2, Friday = A.D. 1299, August 28, Friday; f.d.t. 24.
"	311	Śaka 1257, Yuva, Kārttika, śu. 15, Wednesday = A.D. 1335, November 1, Wednesday; 49.
"	312	Śaka 1221, [Vikāri, Nija-Āshādha, śu. 15, Tuesday, lunar eclipse. The date is irregular. In Vikāri, there was no Adhika-Āshādha nor was there a lunar eclipse in Āshādha.
"	314	Śaka 1166, Krōdhi, Kārttika, śu. 15, Monday = A.D. 1244, October 17, Monday; 55.
"	316	Śaka 1025, Subhānu, Āshādha, śu. 1, Monday = A.D. 1103, June 8, Monday. The tithi was śu. 2 (not śu. 1) which ended at 55 on that day.
"	322	Śaka 1188, Prabhava, Vaiśākha, śu. 13, Friday. The intended date is probably A.D. 1267, April 8, Friday; 59.
"	334	Śaka 105[3], Sādhāraṇa, Phālguṇa, ba. 1, Saturday = A.D. 1131, February 14, Saturday; f.d.t. 03.
"	336	Śaka 1450, Sārvadhāri, Vaiśākha, ba. 2, Tuesday = A.D. 1528, May 5, Tuesday; f.d.t. 34.
"	341	Śaka 13[3]3, [Vikriti], Mīna 13, Monday = A.D. 1411, March 9, Monday.
"	352	Śaka 1358, Rākshasa, Mīna 17, Wednesday. Rākshasa, Mīna 17 was Monday (not Wednesday), 12th March, A.D. 1436.
"	353	Śaka 1493 (expired), Prajōtpatti, Vai[śākha], śu. 5, Sunday = A.D. 1571, April 29, Sunday; 44.
"	363	Śaka 1468 (expired), Parābhava, Kārttika, ba. 1, [Chandra]vāra A.D. 1546, November 8, Monday; 89.

APPENDIX D.

List of drawings prepared during the year 1930-31.

Number. *	Locality and district.	Description.	Scale.
224	Conjeeveram (Chingleput district).	Kailāsanātha temple—Mutilated painting in tempera colours of a torso on the wall in the third niche in the south corridor.	Actual size.
225	Do.	Do. —Mutilated painting in tempera colours of a head in the fifth niche in the same corridor.	Do.
226	Do.	Do. —Mutilated painting in tempera colours of a head in the seventh niche in the same corridor.	Do.
227	Do.	Do. —Mutilated painting in tempera colours of a <i>gandharva</i> in the first niche in the north corridor.	Do.
228	Do.	Do. —Mutilated painting in tempera colours of Sōmāskanda in the ninth niche in the same corridor.	Do.

* Continued from the list in the A.R. for 1920-21.

PART II.

During the year under review 117 villages in the Chingleput, Tanjore, Trichinopoly, Salem, West Godavari, Guntur and South Kanara districts were visited and impressions of four copperplate and 374 stone inscriptions were secured. Out of the total collection, 260 inscriptions are in Tamil, the rest in Telugu and Kannada. The kings represented by these records belong to the dynasties that held sway in Southern India, such as the Pallava, the Pāṇḍya, the Chōla, the Vijayanagara, etc. Some of the important inscriptions in this collection are noticed here in detail.

PALLAVAS.

2. The inscriptions secured during the year in the Tanjore and Trichinopoly districts have a special value in establishing the fact that the early Pallava supremacy extended over the Chōla country. Among the Pallavas, it is Pallava supremacy over the Chōla country. Simhavishṇu who first lays claim to the conquest of the Chōlas. The Kāśā-kudi plates of Nandivarman state that he (Simhavishṇu) vanquished the Malaya, Kaḷabhra, Mālava, Chōla and Pāṇḍya kings, and routed the proud Simhala as well as the Kēraḷas (*South-Indian Inscriptions*, Volume II, page 356, verse 20). Simhavishṇu's conquest of the Chōla country is more specifically described in the Vēlūrpālaiyam plates which state that he quickly seized the country of the Chōlas, embellished by the daughter of Kavīra (i.e., the river Kāvēri) and ornamented by forests of paddy-fields and brilliant groves of areca-palms (*ibid*, page 510, verse 10). That this was a real conquest is proved by the fact that Kañjanūr, one of the places in the Tanjore district visited during the year, is called Simhavishṇu-chaturvēdimāṅgalam in an inscription of Uttama-Chōla (?) (No. 265 of 1907). That Simhavishṇu's son and successor, Mahēndravarman, actually ruled over the Chōla country is evidenced not only by the existence of his inscriptions in the cave-temple at Trichinopoly, but also by the mention of Mahēndravarman-chaturvēdimāṅgalam in an inscription at Tirukkōdikāval (No. 9) and by the name Mahēndramaṅgalam applied to Tirunārāyaṇapuram, a village in the Trichinopoly district (Nos. 241, 243 and 246). His son Narasiṃhavarman claims to have repeatedly defeated the Chōlas, the Kēraḷas, the Kaḷabhras and the Pāṇḍyas (*South-Indian Inscriptions*, Volume I, page 152). That his conquest of the Chōla country was not a mere boast is established by the mention of Narasiṃgamaṅgalam in another inscription at Tirukkōdikāval (No. 10). In fact one of Narasiṃhavarman's trusted generals, the Śaiva saint Śiruttonḍa, hailed from Tiruchchaṅgāṭṭāṅḍi in the Tanjore district. Though the successors of Narasiṃhavarman were not as powerful as he was and the trouble caused by the Western Chālukyas resulted in the loss of a portion of the Pallava dominion in the north, yet their hold on the southern districts seems to have been maintained, as is evidenced by the existence of the inscriptions of Nandivarman and Dantivarman in the Tanjore and Trichinopoly districts. We have an inscription of Nandivarman from the Tanjore district in the present year's collection (No. 27).

The attempt made by the Pāṇḍyas in the beginning of the 9th century A.D. to extend their dominions in the north considerably weakened the position of the Pallavas in the Tanjore and Trichinopoly districts, which eventually passed into the hands of the Pāṇḍyas in the reign of Varaguna-Mahārāja. Accordingly, we find in the present year's collection some inscriptions of this Varaguna-Mahārāja in the Tanjore district (Nos. 26 and 160). Elsewhere I have shown that the Pallava king Nandivarman III held a subordinate position under this Pāṇḍya king (*Ep. Ind.*, Vol. XX, No. 3). But the Pāṇḍyas were not allowed to have an undisputed hold on these districts for a long time,

in spite of the attempts made by Varaguṇa's successor Śrīmāra-Śrīvallabha and his sons Varaguṇa II and Vīranārāyaṇa-Śaḍaiyaṇ, who are said to have fought battles at Kumbakōṇam (*S.I.I.*, Vol. III, p. 461), Śrīpurambiyam (*S.I.I.*, Vol. II, p. 384), Idavai (No. 690 of 1905) and Vēmbil (*A.S.R.* for 1903-4, p. 275), all of which lie in the Tanjore district.

Nṛipatuṅga's inscriptions in the Tanjore and Trichinopoly districts discovered during the current year and the previous years, prove that he recovered the possession of these districts from the Pāṇḍyas. His Tiruvadi inscription (No. 360 of 1921) further points out that Varaguṇa II held a subordinate position under him. From No. 33 of the current year's collection it is learnt that his queen Vīramahādēviyār, who was not known to us before, performed the *hiranyagarbha* and *tulābhāra* ceremonies, probably at Tirukkōḍikā, and presented some portion of that wealth to the temple of Mahādēva in the village. To strengthen their position the Pallavas allied themselves with the Western Gaṅgas, and for a time it appeared as if they would be able to steer through the tide of the Pāṇḍya invasion, as indicated in the success of the combined forces against Varaguṇa II in the battle at Śrīpurambiyam (*S.I.I.*, Vol. II, p. 384). Their position was however weakened by the rise of the Chōlas under Parakēsarivarman Vijayālaya who, according to the Tiruvālaṅgādu plates, took possession of Tañchāpurī, i.e., captured Tanjore (*S.I.I.*, Vol. III, p. 418, v. 45). It would appear that some of the inscriptions of Parakēsarivarman in the current collection belong to Vijayālaya. His son Rājakēsarivarman Āditya I, according to the same document, killed the Pallava king Aparājita (*ibid.* p. 419, v. 49), and one of the Tillaisthāṇam epigraphs states that he extended his territory into the Toṇḍai-nāḍu, i.e., the ancient Pallava country (*ibid.* p. 221). In the present collection, there are a number of records of Rājakēsarivarman from the Tanjore district which could, on palæographical grounds, be assigned to Āditya I, thus showing the termination of the Pallava supremacy over the Chōla territory (see paragraph 4 *infra*).

3. Besides the inscriptions of Nṛipatuṅgavarman (Nos. 22 and 38) and Nandivarman (No. 27) noticed in the previous paragraph, there are three inscriptions of the later Pallava king Peruṅjiṅga (Nos. 53, 54 and 221) which were also secured during the year. One of them, No. 54, is of interest as it refers to the installation, by Kūttapperumāl of Gaṅgaikondaśōlapuram, of the image of Tirupperundurāi-Āḷudaiyār in the Śiva temple at Tirukkōḍikā, on receipt of an order from Dēvar-Svāmidēvar, probably Peruṅjiṅga himself. Tirupperundurāi-Āḷudaiyār herein referred to may be an image of the god at Āvudaiyār-kōyil in the Arantangi taluk, who is said to have given spiritual initiation to Saint Mānikkavāchagar. The reference to the setting up of the image of this god as a *guru* at Tirukkōḍikā might be in commemoration of this episode in the saint's life.

CHOLAS.

4. Several inscriptions of Parakēsarivarman and Rājakēsarivarman were copied but they do not mention any distinguishing names. Out of these, Nos. 94, 102 and 105 (of Rājakēsarivarman) may be assigned to Āditya I on account of their decidedly early script with *pulli* marks used for basic consonants. No. 105 registers a gift to the temple of Tiruppūndurutti by the king's mistress

Some records of Rājakēsarivarman, attributable to Āditya I.

(*bhōgiyār*) Nāṅgai-Śāttaperumāṇār who, it may be noted, figures in a lithic record found in the neighbouring village of Tillaisthāṇam (No. 284 of 1911) engraved also in early characters with a free use of *pulli* marks. Two other inscriptions that could be assigned to Āditya I are Nos. 103 and 157, which mention a certain Guṇavaṇ Puttaṇ who is probably identical with Guṇavaṇ Puttaḍi figuring in No. 282 of 1911.

No. 123 dated in the fourth year of Rājakēsarivarman, mentions the donors Nakkaṇ Kavadiyakkaṇ and her sister Nakkaṇ Vichchiyakkaṇ. As these ladies also figure in a grant made in the 2[3]rd year of Parāntaka I (No. 122), the

record may be attributed to Sundara-Chōla rather than to Āditya I; for if assigned to the latter king, there will be an almost improbable interval of 54 years between the two grants.

Inscriptions assignable to Sundara-Chōla and Rājarāja I. be an almost improbable interval of 54 years between the two grants. Another inscription of Rājakesarivarman without any distinguishing title in the year's collection is No. 220 dated in the 8th year of reign. It is probably a record of Rājarāja I as indicated by the title Rājarāja borne by Araiyaṇ Tillaikkūttan who figures in it.

5. No. 80 dated in the 15th year of an unidentified Rājakesarivarman is an interesting document. It states that a certain Nārāyaṇa Mādhavaṇ, one of the brothers of Nārāyaṇa Turutti and Nārāyaṇa Nakkaṇ, who were evidently holders of temple lands, ran away without paying the fines imposed on him by the village assembly. Thereupon the two brothers Turutti and Nakkaṇ were forced to sell all their rights in the lands owned by them, including those acquired by the latter through purchase from the sureties of the defaulter. When a representation was made to the king (*Perumāṇḍigal*) regarding the unjust nature of this transaction, a royal order was issued, evidently to put the two brothers in possession of their lands. Another record of a Rājakesarivarman (No. 180) mentions the Chōla queen Vayiriyakkaṇ *alias* Tribhuvanamahādēviyār, who is stated to be the *māmiyār* (mother-in-law?) of Kādupattigal, perhaps a Pallava chieftain.

Wrongful sale of lands belonging to the brothers of a defaulter set aside. Mullūr-Naṅgai, mother-in-law of a Parakēsari-varman. Mullūr-Naṅgai, mother-in-law of a Parakēsari-varman. the mother of the Chōla queen, who also figures in two other records both dated in the 3rd year of a Parakēsari-varman copied from the neighbouring villages of Tillaisthānam and Tirupayaṇam (Nos. 45 and 125 of 1895).

6. The inscriptions belonging to Parakēsari-varman secured during the year range in date from the 2nd (Nos. 152 and 159) to the 33rd year (No. 182). The assignment of these to a particular king is difficult owing to the lack of internal evidence. Some of them may be of the time of Vijayālaya. Two records of Parakēsari-varman (Nos. 107 and 169) both dated in the 3rd

year, refer to Mullūr-Naṅgai, the mother of the Chōla queen, who also figures in two other records both dated in the 3rd year of a Parakēsari-varman copied from the neighbouring villages of Tillaisthānam and Tirupayaṇam (Nos. 45 and 125 of 1895).

7. In 34 inscriptions of this year's collection Parāntaka I figures with his distinguishing epithet 'Madiraikoṇḍa' and the three queens of the king, i.e.,

Parāntaka I.

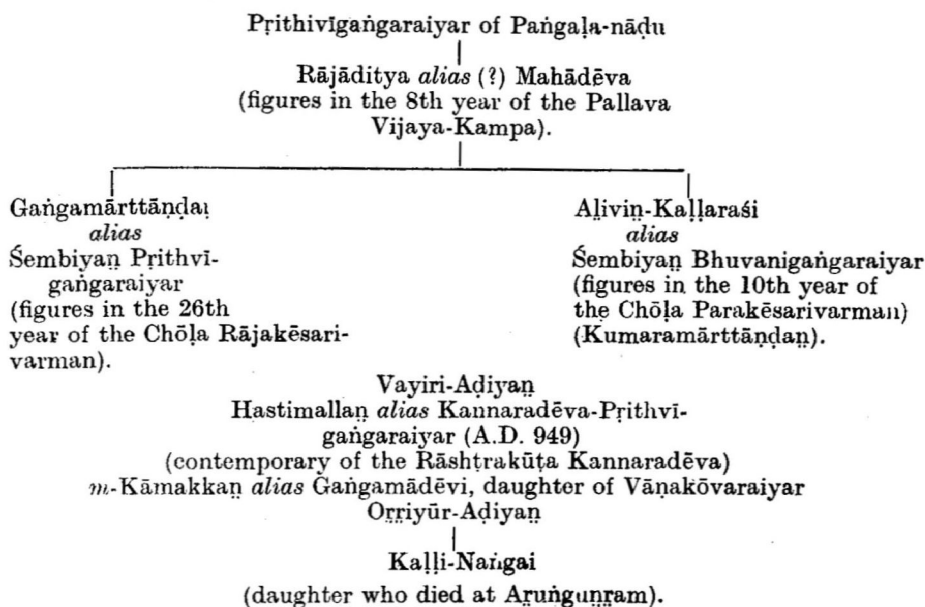
Śōlaśikhāmaṇiyār, the daughter of Naṅgūri-Naṅgai (No. 158), Trailōkya-mahādēvi (No. 135) and Tribhuvanamahādēvi (No. 130) are also mentioned in them. One of these records, viz., No. 130, is dated in the 11th regnal year and is of interest as it furnishes astronomical details which work out correctly to A.D. 917, September 19, Friday. No. 141 is dated in the 41st year of a king whose name is lost. It refers to queen Trailōkyamahādēvi and possibly belongs to the reign of Parāntaka I. No. 135 gives the regnal year 4[5]. The highest regnal year furnished for the king in the stone inscriptions discovered so far is 46, as is learnt from a record found at Kaṇḍiyūr (No. 15 of 1895).

8. In the 9th century A.D., a branch of the Western Gaṅga family seems to have settled in a portion of the North Arcot district known as Paṅgala-nāḍu. In the present collection a record (No. 177) of the 10th year of Parakēsari-varman, probably Parāntaka I, introduces a chief of this nāḍu named Aliviṇ Kaḷlārasi *alias* Sembiyaṇ Bhuvanigaṅgaraiyaṇ and states that he made a gift for the maintenance of a lamp called 'Kumaramārttāṇḍaṇ'. From this it

Western Gaṅga chiefs of Paṅgala-nāḍu.

is evident that 'Kumaramārttāṇḍaṇ' was his surname. [The chief named Gaṅgamārttāṇḍaṇ *alias* Sembiyaṇ-Prithvigaṅgaraiyaṇ, figuring in a record of Rājakesarivarman dated in the 26th year (No. 177 of 1928) said to be a son of Mahādēva was probably a brother of this chief and identical with Prithvigaṅgaraiyaṇ, the son of Mahādēva figuring in No. 139 of 1928 belonging to the 11th year of Parakēsari-varman.—C.R.K.] If Mahādēva could be identified with Rājāditya, also called Mahādēva, the son of Prithvigaṅgaraiyaṇ, that figures in a record dated in the 8th year of Vijaya-Kampavarman, we get a regular succession of the chiefs of this family for three generations. A later

member of the same family was Hastimalla *alias* Kannaradēva-Prithivīgaṅgaraiyar, the son of Vayiri-Adiyan (*Ep. Ind.*, Vol. VII, p. 195). The pedigree of the chiefs may be given as follows :—



9. Of the inscriptions of Parakēsarivarman Uttama-Chōḷa, two deserve special mention. One of them (No. 36) dated in the 11th year, states that Parāntakaṇ-Mādēvaḍigaḷār *alias* Śembiyan-Mādēviyār, the daughter of Maḷavaraiyar and the mother of Uttama-Chōḷa, ordered the demolition of the

Preservation of lithic records ordered by the Chōḷa queen Śembiyan-Mādēvi in the 10th century A.D.

śrīkōyil at Tirukkōdikā which was built of bricks and the reconstruction

of its *śrīvimāna* with stone. In so doing, she caused to be collected all the inscribed stones that lay scattered about and the inscriptions contained in them to be re-engraved on the walls of the newly built temple. The benefactions of this royal lady to many a Śiva temple in the Tanjore and South Arcot districts are well known, and the interest evinced by her in the preservation of ancient lithic records, as evidenced in the present instance, deserves notice. The inscriptions thus preserved number as many as 26, and they belong to the later Pallava, and early Pāṇḍya and Chōḷa kings. The other record (No. 193) also dated in the 11th year of a Parakēsarivarman probably Uttama-Chōḷa, refers to a gift made by the Milāḍu chief Siddhavaḍattadigaḷ and his wife Chēdi-Mahā-

Milāḍu chief Siddhavaḍattadigaḷ, a contemporary of Uttama-Chōḷa and Kannaradēva.

dēviyār. Siddhavaḍattadigaḷ mentioned here may, in all probability, be identical with the one of that name

who figures in an inscription of the 17th year of Kannaradēva, where he is said to have borne the name Narasimhavarman (*Ep. Ind.*, Vol. VII, p. 135).

10. Among the records belonging to Rājakēsarivarman Rājarāja I, No. 237 which is lying in the Kailāsanātha temple at Conjeeveram is of considerable importance. It is a long inscription and is written in Sanskrit. The late Dr. Hultsch briefly noticed it in *South-Indian Inscriptions*, Volume I. I examined carefully all its fragments and putting them together found it possible not only to read the date fully but to identify the king Bhīma mentioned in it. The

Conjeeveram inscription of Rājarāja I.

date as now read is *Śaka-nripa-nava-sata-saṅkhyā-vi. . . shu yātēshu*

tribhir=adhikēshu chaturtha, etc.'. Supplying the missing words '*vimsati varshē*', of which only the initial letter *vi* is now preserved, we get Śaka 923 (expired) as the year intended. This date clearly falls in the reign of Rājarāja I of whose name the letters 'Kō Rā' are preserved in the record, the remaining syllables 'jarāja' being lost. The record gives the genealogy of the Eastern Chālukyas. Among the kings it speaks of occur the names of Vijayāditya-Guṇagāṅka, Chālukya-Bhīma I, Kollavigaṇḍa, Chālukya-Bhīma II and Dānārṇava-Nripakāma. The inscription would show that Rājarāja I captured

a powerful chief named Bhīma and that Dānārṇava-Nripakāma despatched Kāmārṇava to heaven. It also gives the following among the *birudas* of this Bhīma, viz :—

Sangrāma vijaya, Arasar ābharāṇa, Sukavi-chintāmaṇi, Kīrti-Dīpa, Satyāvātāra, Samaraikavirā, [Cha]larāṅgamalla, Paragaṇḍa-rākshasa, Dinakalpa-drūma, Bhūpālamēru, Achalitavīrya, Vikrama-Dhānañjaya, Saujanya-dhavaḷa, Duṣṭakālānala, Asahāyavikrama, Bhuvanaikadīpaka, Āchāra-Bhagīratha, Kārmuka-Rāma, Atithāditya, Apurāṇa-Dadhichi, Vanitābhirāma, Abhinavāntaka, Sūryakulavāsa, Rāja-makaradhvaḷa, Budhajanaūpāra, Vikrāntachakrāyudha, Samastarājāgrēya, Kuntalasāhasa, Mānasāmpūrṇa, Chalarāṅgarāma, Raṇāṅga-mṛigēndra, Vīranarasimha, Karikāla-Chōḷa, Arirāja-bhishara, Tyāgamahārṇava and Naralōka-Rudra.

From the fact that the chief calls himself Karikāla-Chōḷa and claims descent from the Solar dynasty (Sūryakulavāsa), it may be inferred that he was of Telugu-Chōḷa origin and that he had possession of the Eastern Chālukya territory during the period of confusion following the reign of Dānārṇava. [The next inscription (No. 238) is in the same characters as this and mentions Chōḷa-Bhīma and an enemy of the Vaidumba. This is evidently part of No. 237 and the name Chōḷa-Bhīma clearly establishes that Bhīma was a Chōḷa.—C.R.K.]

Rājarāja I, according to his inscriptions now known to us, conquered Vēṅgi about 999 and Kālīṅga about 1000 A.D. The Tiruvālaṅgādu Plates would show that he defeated an Āndhra king called Bhīma. It has been supposed that he may be identical with the Eastern Chālukya king Vimalāditya who bore the surname Mummaḍi-Bhīma and Birudaṅka-Bhīma (*A. R.* for 1906, p. 50). But this surmise seems unlikely for his dates do not go so far back as A.D. 999–1000. Here it may be noted that the so-called interregnum in the Vēṅgi country had just then come to an end and that no Chōḷa king prior to the time of Rājarāja I had anything to do with the political situation in the Vēṅgi or Kālīṅga countries. Among the Eastern Chālukyas, there was no king of the name Bhīma after Dānārṇava (A.D. 970–73), whom Rājarāja I could have defeated in 1000 A.D. The present inscription clears the point by revealing the name of a chief named Bhīma who was apparently of Telugu-Chōḷa origin, and by stating that he was captured by Rājarāja I. Evidently

Bhīma captured by Rājarāja I, probably a Telugu-Chōḷa chief.

he should have got possession of a part of the Eastern Chālukya dominions in the confusion caused by the deposition of Dānārṇava.

The second point of interest in the inscription is contained in the statement that Dānārṇava defeated king Kāmārṇava, who could be no other than the Eastern Gaṅga king Kāmārṇava IV, the father of Vajrahasta IV. In this connection it may be said that the Vēṅgi and Kālīṅga countries were at feud with each other for some generations prior to the time of Dānārṇava. Guṇaga Vijayāditya III (A.D. 844–88) claims to have conquered the Gaṅgas and to have received a tribute of elephants from the king of Kālīṅga (*Ep. Ind.*, Vol. IV, p. 226). In A.D. 918 Kollavigaṇḍa-Vijayāditya IV also claims to have conquered the rulers of Kālīṅga and to have ruled over the forests of Trikaḷiṅga (*Ind. Ant.*, Vol. XX, p. 104). Vikramāditya II (A.D. 925) is said to have held sway over the countries of Vēṅgi and Trikaḷiṅga (*ibid.*, p. 269). The fact

Feud between the Eastern Chālukyas and the Eastern Gaṅgas, the real cause of the interregnum in Vēṅgi.

revealed in the Conjeeveram fragments that Dānārṇava-Nripakāma despatched to heaven Kāmārṇava, besides being new to history furnishes a

further link in the chain of the feud between the Eastern Chālukyas of Vēṅgi and the Eastern Gaṅgas of Kālīṅgadēśa. It is not unlikely that this last aggression of the Eastern Chālukyas was followed by a counter-invasion by the Kālīṅgas, resulting in the deposition of Dānārṇava, which left the Vēṅgi country without a lord. Here perhaps is the real cause of the so-called interregnum in the Vēṅgi country. And it will not be wrong to suppose that Dānārṇava continued to live after his deposition, for a copper-plate record attributes a reign of 30 years to him (*Ind. Ant.*, Vol. XX, p. 272).

11. Of the other records of Rājarāja, No. 78 from Tiruppūndurutti dated in his 24th year commences with the words *tirumagalpōla*, etc., and refers to a certain Kūttan Madhurāntakan as belonging to the Tailakulakāla-*teriñja-parivāram*. The title 'Tailakulakāla' occurring in this inscription has already been explained as a surname of Rājarāja in the *Annual Report* for 1929-30.

12. There are only 7 records belonging to Rājendra-Chōla I. No. 240 the date of which is lost mentions that an officer of the king named Śirijñār-Kilavar audited certain accounts of the 'Periya-tirukkarrali', i.e., the Rājasimhēśvara temple at Kāñchipuram, while (he was camping in the college

Rājendra-Chōla I.

(*śūrrukkallūri*) to the east of the Tiruvaṇukkavāśal in the temple (*kōyil*)

at Kāñchipuram. That Conjeeveram was noted as a great seat of learning in early days is known from many sources. It was to this place that the early Kadamba king Mayūraśarman went to study the ancient sacred lore (*Ep. Ind.*,

Reference to a College near the temple at Kāñchipuram.

Vol. VIII, p. 34). Hiuen Tsiang, the Chinese pilgrim who was at Kāñchipuram in the middle of the 7th

century, has testified to the fact that the people of that place were highly esteemed for learning. It had a *ghaṭikā*, i.e., 'an academy, an establishment for learned men' (*ibid.*, p. 26). This word is similar in sense to a '*kallūri*'. In an Ukkal inscription (*S.I.I.*, Vol. III, page 15 f), a similar institution is said to have been situated to the south of the painted hall at the hippodrome gate in Tanjore, the latter being different from the painted walls recently brought to notice in the inner circuit contiguous to the central shrine in the Bṛhadiśvara temple at the same place. Nos. 231 and 232 are in Tamil verse and refer to the founding of a Brahman colony called Vānamaṅgai or Vānavaṇmādēvi, probably identical with the village Agaram in the Chingleput taluk where these inscriptions are found, and to the erection of a temple in stone to god Tirukkayilāyar. It is not known who Vānavaṇmādēvi was, in whose

Foundation of a village called Vānavaṇmādēvi in his time.

honour this village was founded in the 8th year of the king. Rājendra-Chōla is described as Śēṅgōl-Vaḷavaṇ,

Poṇṇi-nāḍan and Pūmpugār-ttalaivaṇ and is also stated to have installed the fierce tiger (-mark) on the summit of Mēru. This last act may be only a generalized statement of the achievement usually attributed to the early Chōla sovereigns and may have no reference to the engraving of the tiger-crest on the Mahēndragiri hill by Rājendra-Chōla's general (*S.I.I.*, Vol. V., p. 490), as this event seems to have been accomplished by him in his northern campaign, some time between the 9th and 12th years of the king's reign.

At Tiruppūndurutti many fragmentary records, apparently belonging to one long inscription (No. 120), were copied from stones built into the first *gōpura* of the Pushpavanēśvara temple. They contain portions of the historical introduction of Rājendra-Chōla I and record details relating to the scale of offerings to be provided for in the temple and the ornaments presented to the god and goddess by the king. In one of these fragments, reference is made to certain divisions of the *Kaikkōlas* named Pārthivaśēkhara-terinda-Kaikkōlar, Gaṇḍarādittaterinda-Kaikkōlar and Parāntaka-terinda-Kaikkōlar. Mention is also made

Three regiments of his army.

of the defeat of Vira-Pāṇḍya and of the return of the Chōla king to Tanjore,

after this event. As the inscription is mutilated at this place no further details are available. The defeat of Vira-Pāṇḍya here referred to, may be the one claimed by Rājādhirāja I in some of his records along with the conquest of Śēralaṇ-Śālai, Ceylon, etc., which he must have accomplished during the reign

Conquest of Vira-Pāṇḍya referred to.

of his father Rājendra-Chōla I. It has been shewn by Mr. Venkayya

(*S.I.I.*, Vol. II, introduction, pp. 8f) that Rājarāja I formed and had at his command a great army consisting of several regiments of soldiers, cavalry, archers, etc., and a fairly exhaustive list of them has been made out from the Tanjore inscriptions. The three regiments, *viz.*, Pārthivaśēkhara-terinda-Kaikkōlar, Gaṇḍarāditta-terinda-Kaikkōlar and Parāntaka-terinda-Kaikkōlar mentioned above, have also to be considered as having formed part of the same army.

Another fragment mentions a donation of land made to a *Savarna* named Nāraṇaṇ-Bhaṭṭādittaṇ for the reading of “*Śrī-Rājarāja-vijayam*”. This must have been a work composed probably during the time of Rājarāja I in glorification of his military achievements, and was evidently different from the *Rājarājesvara-nāṭakam*, which is said to have been staged in the Tanjore temple (*S.I.I.*, Vol. II, p. 306). It is not known if the former was in Sanskrit or in Tamil. Neither of these works has yet been traced.

13. Of the inscriptions of Kulōttuṅga I, the only one of some interest is No. 46 from Tirukkōḍikāval which mentions as donor a certain Vaḍuganāthaṇ

Kulōttuṅga I.

alias Valavasundara-Mūvēndavēḷāṇ, a resident of Tenṇalai in Muttūr-kūrṇam

in Rājarāja-Pāṇḍinādu. He is called a ‘*Maṇigrāmaṇ*’ presumably because he was a member of the Maṇigrāma-guild. No. 40 from the same village can be assigned to this king, owing to the high regnal year 48 in which it is dated.

14. The next important Chōḷa record is No. 71 which was copied at Pandanallūr and is dated in the ninth year of Vikrama-Chōḷadēva. We learn from it

Vikrama-Chōḷa.

alias Vikramādittaṇ Āchchaṇ *alias* Rājarāja-Nādagappērayaṇ who was a *nibandhakāra* of the temple. At that time it was stipulated that Vikramādittaṇ Āchchaṇ should supply to the temple a specified quantity of ghee every day during his lifetime, and after him, persons inheriting his property should do so. Vikramādittaṇ had two sons named Śiṅgappirāṇ and Rājēndrasōḷaṇ, but both of them died without children. Thereupon king Kulōttuṅga-Chōḷa ordered that the property might go to their

Rights (?) of a *marumagaṇ* to property.

marumagaṇ (sister's son) Araiyaṇ Uyyaniṇṇāḍuvāṇ *alias* Rājāśraya-Nṛit-

tappērayaṇ. Thus it looks probable that in those days the claims of the *marumagaṇ* to the property of a family were recognized in the absence of descendants in the male line. But this cannot be said with any certainty since the record under review tells us that Araiyaṇ Uyyaniṇṇāḍuvāṇ purchased the property after 30 years from the widow of Rājēndra-Sōḷaṇ (i.e., his uncle). As the inscription is incomplete more details about the transaction are not available. From No. 49 we learn that the shrine of Chāṇḍēśvara in the temple at Tirukkōḍikā was called Tyāgasamudram. It must, therefore, have been erected by Vikrama-Chōḷa who had that title. Further, this king appears to have made some structural additions to the temple, as evidenced by a short inscription on the first *prākāra* wall (No. 56) which reads “*Vikramaśōḷaṇ-tirumālīgai*.”

15. Of the records of Kulōttuṅga-Chōḷa III making mention of his capture of Madura, Ilam, Karuvūr and the crowned head of the Pāṇḍya, No. 48 from Tirukkōḍikāval dated in the 25th year is specially interesting. In order to

Kulōttuṅga III.

make the temple lands inalienable, the inscription gives a list of lands granted to the temple for various purposes and states that these lands, as well as those that might be assigned after the 24th year, should not be sold as *Chāṇḍēśvara-vilai* (i.e. by the temple) even in cases of failure of crops due to drought or floods, or for the purpose of securing funds to execute repairs to the temple. The record further stipulates that the claims of such of the persons as might acquire temple lands by forcible methods will not be recognized, and that they shall not only lose their possessions but shall also be considered sinners against king and god. No. 45 from the same village which is dated in the reign

Some transactions connected with temple lands

of a Kulōttuṅga-Chōḷa without any distinguishing title, may be attributed to Kulōttuṅga III, because

Pallavarājaṇ, who appears in his time (*A.R.* for 1909, p. 98) also figures in this record. This inscription states that an encroachment was made on some temple lands and a channel dug therein. When the fact was represented to the king the channel was ordered to be filled up and the land restored to the temple. This

action is said to have been taken at the instance of Pallavarājar, evidently an officer under the king.

The record of Tribhuvanachakravartin Kōnērimēlkoṇḍān without the mention of any specific king (No. 206) from Tiruchchatturai may be assigned to Kulōttuṅga-Chōla III, because this document is signed by his secretary Rājā-nārāyaṇa-Mūvēndavēlān. From the present record, it is clear that the endowments made for service in temples even though they could be alienated by sale, carried with them the same conditions of the original grant, and that in some cases the daughters of persons doing the *nattuvam* service in temples were also married. This inscription states that a certain Kulōttuṅgaśōla-Nṛittappēraiyaṇ purchased a *nattuva-kāṇi* and gave it as *strīdhana* to his daughter, and as such, her husband had the right of doing the service in the temple like the other *padiyilār* and of receiving the privileges of this class. From a record of Kulōttuṅga-Chōla without any distinguishing epithets (No. 201), we learn that the village Āyirattali (i.e., Niyamam in the Tanjore district) was called Āhavamallakulakālapuram. This appellation was evidently given to the village to commemorate the victory of the Chōla kings over the descendants of the Western Chālukya king Āhavamalla Taila II, and place-names such as Jayasimhakulakāla-perunderu (No. 136 of 1912), Jayaśiṅga-kulakāla-valanādu (No. 116 of Pudukkottai inscriptions), Irattapādikoṇḍa-śōla-valanādu (*ibid.* No. 125), and Satyāśrayakulakāla-chaturvēdimāṅgalam (No. 280 of 1910), recalling the victory over the Western Chālukyas, are found in the Chōla country.

16. There are two inscriptions in this year's collection copied from Tiruchchatturai which are worthy of notice. One of these (No. 207) begins with quoting the 10th regnal year of the Hoysala king Rāmanāthadēva though

Joint inscriptions of Rājendra-Chōla III and Hoysala Rāmanāthadēva.

it registers a grant made in the 20th year of the reign of Rājendra-Chōla III. In the other (No. 208), the position becomes reversed, i.e., the 25th year of Rājendra-Chōla III is cited first and a grant made in the 15th year of the reign of Rāmanāthadēva is recorded afterwards. These inscriptions seem to point out that the joint rule of both the Chōla and the Hoysala sovereigns was recognized in this tract of territory at this period.

PANDYAS.

7. The Pāṇḍya inscriptions are very few in this year's collection. Five of these belong to Māraṇjadaiyaṇ, probably identical with Varaguṇa-Mahārāja. From No. 26 we learn that a single assembly functioned for several villages, Mahēndra-Kōṭṭūr being the principal one, Kaṇjaṇūr and other villages being

Māraṇjadaiyaṇ.

included in it. No. 37 is specifically stated to be a copy of an old document, evidently of the time of Varaguṇa-Mahārāja, whose gift to the shrines of Śrī, Sarasvatī and Gaṇapati, it registers. Though the king's name in No. 160 is lost, it could be assigned to the same king from the fact that the gift registered in it is stated to have been made by Pāṇḍya-Mahārāja Varaguṇa-Mahārāja. The existence of these records in the Chōla country proving an interruption in the Pallava supremacy over that tract has already been noticed.

Of the later Pāṇḍyas we have only 3 records, of which two (Nos. 248 and 113) belong to Jaṭavarman Sundara-Pāṇḍya, whose identity with any of the

Jaṭavarman Sundara-Pāṇḍya and Māra-varman Kulaśēkhara.

four kings of that name cannot be affirmed from internal evidence. The third (No. 209) belongs to the reign of Māra-varman Tribhuvanachakravartin Kulaśēkhara and furnishes details of date which work out for the first king of that name, whose date of accession was A.D. 1268.

KAKATIYAS.

18. The Kākatiya inscriptions secured during the year are not of much importance. A few of these mention some new persons. No. 306, the date of which is lost, states that Nāmadēva-Paṇḍita was an officer under Gaṇḍapeṇḍāra-Gaṅgaya-Sāhiṇi who was governing the country between Pānuṅallu and

Gaṇapati and his subordinates.

Mārjavāda, when king Gaṇapati was ruling from his capital Ōruṅgallu. It

refers to the construction by Nāmadēva-Pāṇḍita of the temple of Vāṅkēśvara-dēva at Durgi, so named after the chief's father, and states that he had received the *birudas* 'Mūrirāya-Jagadāla' and 'Chhālamarttigāṇḍa' from the king. No. 314 dated in Śaka 1166, Krōdhi, introduces the chief Gaṇḍapēṇḍāra Ambayyadēva with the titles *Ativishama-hayārūḍha prauḍharēkhā-Rēvanta, Dāmōḍara-sainya-diśāpatta, Maṇḍalika-brahmarākshasa* and 'a dependant of the glorious feet of (king) Gaṇapatidēva', and registers the gift of the taxes accruing from Sattrasāla to the temple in that village. As his inscriptions

Ambadēva, first a subordinate and then an independent king.

copied in previous years range in date from Śaka 1194 to Śaka 1213 the present inscription is of importance as it proves that his service under the king began so early as Śaka 1166 and that he held official power for 46 years. Of great interest is No. 289 which, being dated in the 63rd year of the reign of king Gaṇapati, furnishes the last year of his rule. In this year queen Rudrāmbā must have ascended the throne. We have actually a lithic record of his reign at Malkāpuram dated in Śaka 1183, which may have corresponded to his 63rd year (No. 94 of 1917).

The earliest inscription of Rudrāmbā in the year's collection is No. 321.

Rudradēva.

It is dated in Śaka 1191, and registers a gift made for the merit of the Kākatīya sovereign by the *Mahāpradhāni* Poṅkala Mallaya-Pregāḍa. The name of this officer is not known to us hitherto. The same inscription registers another gift by a servant of Tripurārīdēva, who, as an officer of Rudradēva figures in other records. No. 324 states that Jannigadēva was the minister of the sovereign and that Dēvapārāja was Janniga's *pradhāni*. To the same reign belongs No. 332 which registers a gift by the queen's minister referred to above, who is stated to have been governing the territory from Pānuṅgallu to Mārjavāḍi.

No. 312 dated in Śaka 1221 which falls in the reign of Pratāparudra speaks of a certain Viṣṇuvardhana-Chakravartin and a Rudradēva making a grant for the merit, evidently of their parents, Sarvalōkāśraya.... Vallabhachakravarti and Bāchadēvi. The grant is said to have been made after petitioning Māchaya, who is perhaps identical with the cavalry officer of that name in the service of Pratāparudra. This officer figures also in No. 319.

OTHER TELUGU CHIEFS.

19. When the power of the Eastern Chālukyas had waned and the hold of the Chālukya-Chōla sovereigns over Vēṅgi had become loose, that country was left in charge of viceroys. At this time there sprang up many petty families claiming descent from the Eastern Chālukyas. There were besides other chieftains ruling over parts of the Telugu country. The extent of their territory and power remains yet to be ascertained. In the present year's collection, No. 275 from Telikicherla belongs to one such family. It states that in the family of the sage Gautama was born the minister Bolla who was in enjoyment of the village of Kārambichchēḍu. He had for his wives Erakāmbā and

The ancestry of Nārāyaṇa, the minister of Manma-Goṅka.

Nāgāmbā and his son was Sōmana. Sōmana married Nuṅgamāmbikā and had four sons Bolla, Goṅka, Nārāyaṇa and Ayyana. Of these Nārāyaṇa was the minister of Manma-Goṅka, the son of Ayyappadēva and grandson of Goṅka. He is said to have built at Telikicheruvu a temple of Śiva called Nārāyaṇēśa, with a *gōpura*, *mandapa* and *prākāra* and to have presented to it a golden pinnacle and some lands for

His acts of piety.

conducting worship and other services in order that he might obtain progeny, wealth and longevity. The inscription is dated in Śaka 1152 (= A.D. 1230), but as the characteristic titles of the Velanāḍu chiefs have not been given to Manma-Goṅka under whom Nārāyaṇa served as minister, it is not possible to identify the king definitely with the Velanāḍu chief of that name. No. 276 is dated in Śaka 1157 and registers a further gift of cows and land by the minister Nārāyaṇa to the same temple for the maintenance of a perpetual lamp.

In another temple in the same village there is a record (No. 280) of Ayyapa-dēva, the father of Manma-Gōṅka. It is, as might be expected, dated some years earlier, i.e., in Śaka 1115 and registers the grant of the whole village of Badiselapūṇḍi to the temple of Mallēśvara.

20. In his *Annual Report* for 1917, part II, paragraph 28, the late Mr. H. Krishna Sastri has noticed a number of inscriptions which mention some members belonging to the Mandadi family and has shown that they were the hereditary subordinates of the Velanāḍu chiefs. Some of these chiefs call themselves the lords of Sirivṛolu, Tanarumbaṛiti or of the Giripaśchima district. No. 316 of the present year's collection, which is dated in Śaka 1025, introduces another member of the same family called Mandadi Rēvi-Nāyaka of Māraṭ[ī]a-gōtra with a string of attributes, such as *Māhishmatī-dēśaraṭṭadi*, *Haihayarājya-pratiśthāchārya*, *Mallavṛolu-puravarādhiśvara*, *Srikākolani-Kēśavadēva-divyaśrīpāda-*

Mandadi Rēvi-Nāyaka, a subordinate of Dōraya-Bēta. *padmārādhaka*, and states that he consecrated the images of Bijjēśvara, Mugdhēśvara, Rēvēśvara and the attendant deities at Satrasāla and provided for their worship and offerings, making a certain Īśānaśakti-Paṇḍita, the *adhipati* of the gift. With the favour of Bēta-Bhūpāla, the chief is said to have made grants to the temples which he had consecrated. From the fact that Rēvi-Nāyaka is called '*Māhishmatīdēśaraṭṭadi*' and '*Haihayarājya-pratiśthāchārya*', it might be said that he was an officer, perhaps a minister, of a Haihaya king and that Bēta, by whose favour he granted lands to the temples, might be a chief claiming Haihaya ancestry. From a record at Gurizāla in the Palnad taluk (No. 596 of 1909), we know that the Western Chālukya king Bhūlōkamalla had a Haihaya subordinate named Bēta in Śaka 1051, Saumya (A.D. 1129-30). Since the present inscription comes from the same taluk and is dated in Śaka 1025, which is not far removed from the other, it may be said that both refer to one chief. The fact that Bēta is called in No. 316 as Dōraya-Bēta leads us to presume that he was a descendant of a certain Dōra. To the family of Dōra belonged Ātyamadēva and his son Baṇṭabhūpati according to No. 296 of 1893 dated in Śaka 1065 (*S.I.I.*, Vol. IV, No. 1167), where Baṇṭa is described as being powerful in protecting the Chālukya territory.

VIJAYANAGARA KINGS.

21. Of the Vijayanagara records in the current year's collection three belong to the reign of king Harihara II, the earliest of them No. 230 from Mānāmadi in the Chingleput district being dated in Siddhārthi, which corresponds to Śaka 1302. No. 357 from Kanyāna in the South Kanara district dated in Śaka 1306 mentions his viceroy *Mahāpradhāna* Jakkarasa-Odeya as governing Bārakūru-rājya. From this and No. 359 dated in Śaka 1320 from the same village, we learn of the existence of two bodies of persons called the *Jananis* and the *Mahājagat*, who seem to have had a share in the administration of the village.

22. Harihara's son Viruppaṇa is represented by a single inscription from Tiruchchatturai (No. 205) dated in the cyclic year Kshaya (= Śaka 1309). It makes mention of a certain chief of the Pūṇḍi Ēnādimaṅgala-Mudalis called Maṇḍalapurusha Vīra-Gaṅgadēva, who receives the *birudas* such as '*Duṣṭasāmantanishṭūraṇ*', *Palavirudar-paramēśvaraṇ*, etc.

23. A Tamil record from the Salem district (No. 2) is dated in Śaka 1290, Viśvāvasu. The Śaka year which corresponded to Viśvāvasu was, however, 1287. It purports to belong to the reign of Dēvarāya and mentions a *Mahā-nāyaṅkara* by name Vāsudēva-Nāyaka, who bore the *birudas* '*Basava-śaṅkara*' and '*Gutti-antyambaragaṇḍa*.' As we know of no Dēvarāya at this time, the genuineness of the record is not above question. Dēvarāya II is

represented by 6 inscriptions ranging between Śaka 1350 and 1365. No. 344 from Puttūru dated in Śaka 1353 refers to Anṇappa, son of Dēvarāja, as governing the Maṅgalūru-rājya under the orders of the *Pradhāna* Hariyappa-Daṇṇāyaka. Mention is made of a local chief called [Pāḍya]ppa-Arasa *alias* Baṅga who is stated to have ruled over the country round about Puttūru. It is recorded in the inscription that on the occasion of a visit to this place of the teacher Kriyāsaktidēva, a gift was made to the temple of Mahādēva for worship and offerings. This Kriyāsakti is evidently different from his namesake who was the spiritual preceptor of Mādhavamantrin and also of Harihara II (*A.S.R.* for 1907-8, p. 242). It is apparently Anṇappa's father Dēvarāja-Oḍeya, who figures in another inscription of the same king (No. 349) as the governor of Maṅgalūru in Śaka 1354.

An epigraph from Kudmāru (No. 346) dated in Śaka 1364 (mistake for 1361), refers itself to the reign of Virapratāpa *Gajabētekāra* Dēvarāja, who must be identical with Pratāpa-Dēvarāja, the younger brother of Dēvarāja II. The king is described as being seated on his throne at Vijāyā-nagarīya-paṭṭana.

24. There is only one record of Mallikārjuna in the collection (No. 358) which is dated in Śaka 1379. He is here called Praudha-Dēvarāja-Mahārāja. He makes an *umbali* gift of the taxes of the village Rājādi *alias* Kanyāna to Vallabhadēvarasa of 'the senior palace' on the occasion of his birthday. This Vallabhadēvarasa might be the same as Vallabhadēva-Daṇṇāyaka, who is known to have been a governor of Bārakūru under the same king (*A.R.* for 1927-28, p. 64).

We learn from No. 364 that Basavarasa was governing the Tuḷu-rājya in Śaka 142[2] and that he made a gift of land to the temple of Kōṭinātha at Maṭṭu. In the last year's *Report*, p. 84, it has been pointed out that this Basavarasa ruled the Bārakūru-rājya even as late as Śaka 1429.

25. Of the five inscriptions (Nos. 3, 62, 340, 355 and 356) of the reign of Kṛishṇarāja, No. 340 is the earliest being dated in Śaka 1435. It introduces Timmaya-Daṇṇāyaka under whom Ratnappa-Oḍeya was governing Maṅgalūru and Bārakūru. In No. 355 (Śaka 1449) Yātirāja, the governor of Bārakūru, is stated to have made a gift of some taxes (due to the king) to the Mādhva teacher Vyāsātīrtha-Śrīpāda for the worship of god Rāmachandradēva to secure prosperity for the king. Vyāsātīrtha is said to have wielded great influence in the Vijayanagara court successively during the reigns of the four kings Narasa, Vīra-Narasimha, Kṛishṇadēvarāja and Achyutarāja (*Q.J.M.S.*, Vol. XV, pp. 43 ff), and we have also inscriptions which record grants made by Kṛishṇarāja to this teacher (*A.R.* for 1905, p. 51).

26. An inscription from Arigudi near Baḷpa in the South Kanara district (No. 348) which is dated in Śaka 1484 states that Mahāmaṇḍalēśvara Aḷiya Rāmappayyadēva-Mahāārasa was ruling the kingdom from his jewelled throne at Vidyānagarī. This is one of the few inscriptions that refer to him as the reigning sovereign, though he was the *de facto* ruler under Sadāśiva.

MISCELLANEOUS.

27. The earliest inscription in the collection from the South Kanara district is No. 351 which is engraved on a slab in the temple at Baṇṭra in the Puttur taluk. No date is given in it, but the alphabet can be assigned to the 8th century A.D. It belongs to the reign of a certain Nṛipamallarāja and refers to the rule of a Katamba (Kadamba) king whose name is not given. Possibly it is meant to register an agreement regarding the enjoyment of some lands, entered into by several persons in the presence of the king, the Katamba chief Rāchamallan-Dugarāja, who was the brother of a certain Vilārittaliyarasa and Narasiṅgan-Dugarāja. We do not know of any Kadamba chief who held

sway over this part of the country in the 8th century A.D. The Gaṅgas had been ruling over a vast territory including Coorg during this period, and it is probable that the tract round about Baṇṭra was included in their kingdom and that Nṛipamalla of this inscription was a title of one of the early Gaṅga kings or of one of their subordinates. The occurrence of the name Rāchamalla in Rāchamallan-Dugarāja also suggests a connection with the Western Gaṅgas. If this inference is correct, it would appear that the Kadambaś held a subordinate position under the Gaṅga kings of Talakād in the 8th century A.D.

28. The Ālupas who held sway over a portion of the South Kanara district, are represented by a few inscriptions in this year's collection. Nos. 367 and 368 which refer themselves to the rule of Vīra-Pāṇḍyadēva-Ālpēndra-dēva are much damaged, and add no new information to our knowledge about him. To Baṅkidēva belongs No. 338 which is dated in Śaka 1228. It records the interesting fact that in order to tide over a period of drought, the king prayed to Timirēśvara for rain, and on its fulfilment he made a gift of land to the temple as a token of his gratitude.

29. A record from Kanyāna (No. 360) which is dated in the cyclic year Sarvadhāri, introduces Vīra-Kikkāyi-Tāyi with the *birudas* 'Pāṇḍyachakravarti', 'Ariyārāyabasava-Śaṅkara', etc., and records a gift made by her to a certain Anṇa-Hebāruva. This Kikkāyi-Tāyi has been referred to as the queen of

Kikkāyi-Tāyi, queen of Vīra-Ballāla III. the Hoysala king Vīra-Ballāla III in No. 492 of 1929 and No. 583 of 1930 dated respectively in Śaka 1255 and Śaka 1257. In the former of these records, however, her name has been given as Chikkāyi. As the present inscription makes no mention of king Vīra-Ballāla while giving all the regal titles to his queen Kikkāyi, it must be understood that subsequent to his demise which is known to have taken place in A.D. 1342 (Rice's *Mysore and Coorg from Inscriptions*, p. 108) his queen ascended the throne and was alive in the year Sarvadhāri which corresponds to Śaka 1271, i.e., A.D. 1348. The same queen figures in an inscription of Harihara II from Śrīngēri (*Ep.Carn.*, Vol. VI, Sg. 1) dated three years earlier than the above epigraph, viz., in Śaka 1268, Pārthiva, with the same *birudas* and supplementing a grant of land made by the king to the teacher Bhārati-Tīrtha, thus showing the subordinate position of the last Hoysala rulers to the rising Vijayanagara power.

30. From Tiruchchatturai comes an incomplete inscription (No. 204) in Tamil verse. It refers to the victories gained in Puṇanāḍu and Malai-nāḍu, the defeat of the Pāṇḍya king (*Valuḍi*), the destruction of Viliṇam with fiery ramparts, and of Kaṛkaḍaimānagar which was sown with cowries, and to the

The exploits of a feudatory of the Chōlas in the 12th century. defeat of Teluṅga-Bhīma, by a chief who was perhaps a feudatory of the Chōlas. As the characters of the record

can be assigned to about the 12th century and as some of the victories herein claimed are known to have been achieved in the reigns of Kulōttuṅga I and his successor Vikrama-Chōla I, it is possible that the chief eulogised in this fragmentary inscription had distinguished himself in the wars undertaken by these two Chōla sovereigns. Another record in Tamil verse is No. 58 engraved on the *gōpura* of the Śiva temple at Tirukkōdikāval. It praises the good qualities

A chieftain called Śaḍaiyaṇ of Pudevai. of a certain chieftain called Śaḍaiyaṇ Pudevāpuri-Chēdipaṇ, who was the son of Pillaipperumāl, the great patron of poets and the indigent, and who is described to be of such sterling integrity that he would not utter a single falsehood even if he were to get the whole world. No. 57 also engraved on the same *gōpura* is a Sanskrit verse in praise of the same Chēdi chieftain and is a copy of the inscription engraved near the *gōpura* of the Śiva temple at Mūvalūr (No. 29 of 1925). This chieftain of Pudevai is believed to have been the patron of the Tamil poet Kamban.

31. The Nāyaka dynasties of Madura and Tanjore are also represented in the year's collection, each by one record copied from Tiruppūndurutti. Of these No. 114 belonging to the time of the Madura ruler Kṛishṇappa-Nāyaka,

is dated in Śaka 1487 (= A.D. 1565) and refers to the construction of a *mandapa* in the temple by a certain Singappār, as a gift of Virappa-Nāyaka, the son of the Madura ruler. As Virappa-

Krishnappa-Nāyaka and his son Virappa-Nāyaka of Madura. Nāyaka came to the throne only in A.D. 1572, this *mandapa* must have been built seven years earlier while he was yet a prince. The other inscription (No. 119) is dated in the cyclic year Sarvadhāri corresponding to A.D. 1588, and records that the Tanjore Nāyaka ruler Achyutappa-Nāyaka (A.D. 1572-1614)

Achyutappa-Nāyaka of Tanjore and his minister Gōvinda-Dikshita. assigned to the temple of god Pushpa-vananātha and goddess Alagālama[r]-nda-Ammāi for the expenses of their

sacred bath, the income derived from the *magamai*-tax on certain articles of merchandise, namely—two *palam* per *podī* of arecanut, pepper and other commodities sold by weight, and two *nāli* per *podī* of paddy and rice, and from the tax *nīrkūli* on wet and dry lands, flower-gardens and groves. This donation was made for the merit of Gōvinda-Dikshita who, we know, was the famous minister of Achyutappa-Nāyaka and his son Raghunātha-Nāyaka.

APPENDIX E.

**LIST OF STONE INSCRIPTIONS IN THE BOMBAY-KARNATAK COPIED
BY THE OFFICE OF THE GOVERNMENT EPIGRAPHIST FOR INDIA
DURING THE YEAR 1930-31.**

Inscriptions copied at the following places of the Bombay-Karnatak by the office of the Government Epigraphist for India during the year 1930-31 are registered in this Appendix.

Num-ber.	District.	Taluk.	Village.	Number in the Appendix.
1	Bijapur	Bagevadi	Bhairavādgi	1 and 2
2	Do.	Do.	Diṇḍavār	3
3	Do.	Do.	Dōṇūr	4 and 5
4	Do.	Do.	Hulbeñchi	6
5	Do.	Do.	Ingaḷēśvar	7 to 18.
6	Do.	Do.	Managōli	19 to 26
7	Do.	Do.	Mārakabbinahaḷli	27
8	Do.	Do.	Masūti	28
9	Do.	Do.	Mulvād	29 and 30
10	Do.	Do.	Rabbinahāl	31
11	Do.	Do.	Sātiḥāl	32 and 33
12	Do.	Do.	Vandāl	34
13	Do.	Do.	Yālvār	35 to 38

NOTE.—This Appendix is pagged in continuation of Appendix E to the *Annual Report* for 1929-30—Stone inscriptions of the Bombay-Karnatak copied during the year 1929-30.

APPENDIX E.

List of stone inscriptions in the Bombay-Karnatak copied during the year 1930-31.

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT.						
BAGEVADI TALUK.						
1	Bhalravadgi.—On four pieces of a broken slab built into the wall of the Basavésvara temple.	Yādava ..	[Bhujabala-Pratāpachakravarti Bhīlāmādēva.	Śaka 1114, Virōdhi-krīti, Pushya, śu. 8, Wednesday, Uttarāyana-saṅkramaṇa. ..	Kannada ..	Registers a grant of land made in the presence of the <i>Mahājanas</i> of Elāvura, by Māliya[ka], wife of Acharasa, nephew (<i>aiya</i>) of Kallarasa who was the <i>prabhu</i> of the Western quarter of Baṇḍhavādige, for maintaining a feeding house for Brahmans.
2	On a fragment lying near the small Lakṣmī temple.	..	....	..	Do. ..	In late characters. Mentions a certain [V]rama-Nāyaka.
3	Dindavar.—On a slab set up near the Lakṣavva temple.	Western Chālukya.	Tribhuvanamallādēva 'ruling from Jayantipura'.	Chālukya-Vikrama year 35, Nandana, Pushya, śu. 10, Sunday, Uttarāyana-saṅkrānti.	Do. ..	Mutilated at the end. Registers a gift made to the temple of Mūlēsvara at Daṇḍāvura by Mahāmaṇḍalēsvara Bhīshanaśēvarasa, the subordinate of Yuvarāja Mallikārjunādēva who was ruling over the Tardavādi One Thousand Province. The donor is stated to have been governing Dindāvura included in the six villages of Kempanakuli situated in the Tardavādi-nādu.
4	Donur.—On a hero-slab set up in the Hanumān temple.	..	....	..	Do. ..	Gives a number of <i>brīḍas</i> such as <i>Bṛakānta</i> and <i>Vairikētiṇṭa</i> of a hero named Ārijahuli.
5	On a slab lying in a field (Survey No. 284).	..	....	..	Do. ..	Registers a gift of land by the Two Five-Hundred (<i>Mahājanas</i>) of Ingālēsvara to the temple of Svayambhū-Mūlāsthānādēva.
6	Hulbenchi.—On a slab set up in front of the temple of Hanumān.	Western Chālukya.	Vira-Sō[māśēvarādēva]	[Lost] ..	Do. ..	Mutilated at the right side. Breaks off after giving the <i>brīḍas</i> of Bannarasa. Dandānāyaka.
7	Ingālēsvar.—On a slab built into the east wall of the Nārāyaṇādēva temple.	Yādava ..	Bhujabala-Pratāpachakravarti Mahādēvarāya.	Śaka 1.... Krōdhana, Mārgaśīra, ba. 10. Friday, saṅkramama, vyatipāta.	Do. ..	Registers a gift of land, a shop and an oil-mill by the Two Five-Hundred (<i>Mahājanas</i>) of Ingālēsvara to the god Gopināthādēva of Uroḍēya[geri]. Also registers gifts to the same god by Inchuva Basavarasa, the <i>śaṅkī</i> <i>ādhikāri</i> (customs officer) of Tardavādi-1000, Sunhīra Chaudāsasa and the fifty Telligas. Mentions the <i>Yogi-chakravarti</i> Prakāśaprabhu entitled <i>Bhāḍasādhādēva</i> .
8	On a slab built into the wall (left of entrance) of the same temple.	Western Chālukya.	Bhūlōkamallādēva ..	Śaka 1051, Kīlaka, Kārtika, paurṇami, lunar eclipse.	Do. ..	Registers a grant of land by Nilakantha-Nāyaka, the <i>Sāṅkara</i> of Dandānāyaka Sāyipeyya to the temple of Nilakanthēśvara built by him in the centre of the <i>agṛakāra</i> village Ingālēsvara, for offerings and worship and for conducting a <i>purāṇa-khaṇḍika</i> . Mahāmaṇḍalēsvara Hermaṇḍiyarasa of the Kalachurya family is stated to have been governing the Tardavādi-nādu.
9	On the same slab	Do.	Sarvajñachakravarti Bhūlōkamallādēva.	12th year, Pīṅale, Bhādrapada, ba. [8], Thursday, vyatipāta.	Do. ..	Registers a gift of gold made by the 100 <i>Mahājanas</i> of Donkanakēri for feeding Brahmans.
10	On a slab set up in the same temple.	..	....	..	Do. ..	Mutilated. Registers a grant of land by Inchu Basavarasa, the chief among the <i>prabhus</i> of the four <i>nāḍus</i> of Sālavādige, to the temple of Gopālādēva [at Ingālēsvara].

11	On a slab built into the north wall of the <i>mandapa</i> in the Somanātha temple.	Kalachurya	Bhujabala-Chakravarti mūrāri Sōvidēva.	Rāya-	Śaka 1099, Dur- mukhi, Pushya, śu. 10, Thursday, Uttarāyana-san- kramaṇa.	Kannāḍa	Registers the grant of the village Asagabālu made by the king at the request of Sōvidēva-Dandanāyaka, son of <i>Mahāpradhāna</i> Ammanayya-Dandanāyaka, for offerings, worship, etc., to the temple of Somanātha-dēva at the <i>śāsanā-mane</i> Ingaleśvara. The temple is stated to have been built by Hija-Sōmarasa who also granted the village Kodagi in Hebbāla-12, some lands, house-sites and taxes on articles of merchandise. These gifts were left in charge of Jāṇarāsī-Pandita, the <i>śatārya</i> of the temple of Svayambhu-Kēdāresvara of Vijayapura called also Viṣayanagari.
12	On a piece of slab built into the same wall.	..	....	..	.. Pushya, ba. 9, Sunday.	Do.	Registers a grant of land by the Two Five-Hundred (<i>Mahājanas</i>) of Ingaleśvara, after washing the feet of Kumārādēva.
13	On a broken slab set up in the same temple.	..	....	..	..	Do.	Damaged. Seems to record a gift. Mentions [Uṇḍa-gēri].
14	On a slab set up near the wall at the entrance to the village.	..	....	..	Śaka 1117, Ananda, Chaitra, ba. 2, Vaddavāra (Sat- urday).	Do.	Records the death of Paṇḍara Bāchi-Muttabbe, a disciple of Tirthachandraprabhadēva.
15	On another slab set up in the same place.	..	....	..	Tārana, [Śrāvana], amāvāsya, Fri- day, Sinhā-lagna. Yuva, Śrāvana, śu. 11, Friday. Chaitra, Aṅgira, Chaitra, pādīva, Monday. Pramādi, ba. 6, Ardhōdaya, Friday.	Do. (verse).	Records the death of Satyaṇṇa by the process of <i>sanyasana</i> .
16	On a slab set up near Sāhib Mohideen's mosque.	..	....	..	[Śaka 1] 1444 ..	Kannāḍa	Records the death by <i>samādhi</i> , of Maghanandi-Munipa.
17	On a slab set up in the Liṅgā-yata- <i>maṭha</i>.	..	....	..	..	Do.	Records the death by <i>samādhi</i> , of Sānti-Setṭi, son of Aggala-Setṭi.
18	On a slab set up near the wall called Kalleppana-bhāvi at the old ruined village.	..	....	..	..	Do.	Records the death of Sāntidēva-Muni at the temple of Malinātha built by him.
19	Managoli.—On a fragment built into the wall of the house of Kallimethada-Basayya.	..	....	..	..	Do.	Damaged. Seems to record a gift of certain taxes by Māḍiyappa.
20	On a stone set up near the Hanumān temple.	..	....	..	[Śaka 1] 1444 ..	Do.	Mentions Dēva-Nāyaka, son of Bichi-Nāyaka.
21	On a hero-stone set up in the compound of the Hanumān temple.	..	....	..	..	Do.	Much damaged.
22	On a fragment built into the wall (left of entrance) of the <i>mandapa</i> of the same temple.	..	....	..	Śaka 99*, Virōdhi- krit, Pushya, śu. 1, Sunday. Uttā- rāyana-saṅkrānti.	Do.	Registers a gift of land to the god Bhōgēśvara-dēva.
23	On a slab built into the same wall (right of entrance).	Yādava	Jaitugi I ..	..	..	Do.	Published in <i>Ep. Ind.</i> , Vol. V, pp. 28 ff.
24	On a slab built into the east wall of the compound of the same temple.	Kalachurya	Bijjala ..	..	6th year, Vishu, Bhādrapada, ba. 6, Tuesday.	Do.	Published <i>Ibid.</i> , pp. 9 ff.
25	On a slab built into the west wall of the same compound.	Do	Do. ..	..	10th year, Pārthiva, Mārgaśīra, amā- vāsya, Sunday, solar eclipse, vyatipāta.	Do.	Published <i>Ibid.</i> , pp. 23 ff.
26	On a broken slab lying in the same temple.	Do	Saṅkamadēva ..	..	3rd year, Vilambi, Āśādhā, śu. 11, Sunday, Dekhi- nāyana-saṅkra- maṇa.	Do.	Published <i>Ibid.</i> , p. 26 ff. from l. 24 onwards. The first 23 lines state that the king was ruling from his <i>neleridu</i> Navile and mention the king's subordinate Brahmadēva-Daṇḍādhiśa and Maṇṇigavalli.

List of stone inscriptions in the Bombay-Karnatak copied during the year 1930-31.

No.	Place of inscription	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BLJAPUR DISTRICT—cont. BAGEVADI TALUK—cont.					
27	Marakabbinahalli.—On a slab lying in a field (Survey No. 119).	..	....	..	Kannada	Registers a gift of land to Aipa, son of the barber Muda by the Five Hundred.
28	Masuti.—On a slab built into the wall (right of entrance) of the Hanuman temple.	Western Chalukya.	Trijokymalladeva from Kalyana.	Śaka 1079, Iśvara, Aśhādha, ka. 2, Wednesday, Dakṣiṇāyana-sankramana. Iśvara	Do.	Damaged. Registers a gift of land by Kāliyavve, daughter of Dāsimaya of Musuvatiuva, a village in Muttaga-30, a subdivision of Tardavadi-1000, to the temple of Rēvaśvaradeva. Seems also to record a gift to the image of Māthavēsa installed by her.
29	Mulvad.—On a stone set up in front of a cavern called the <i>gevi</i>.	..	....	..	Do.	Damaged. Records the construction of a <i>maṭha</i> by Alama-Rāhuta and others.
30	On a slab set up in the temple of Kalamēśvara.	Western Chalukya.	Tribhuvana-malladeva	Lost	Do.	Worn out. Only a portion of the <i>pradasti</i> of a subordinate of the king can be read. Mentions Jagadēka-malla.
31	Rabbinahalli.—On a stone set up near the village-gate.	..	....	..	Do.	States that it is the <i>maṭha</i> of Chandrēśvaradeva.
32	Sathal.—On a slab set up in the temple of Iśvara.	..	....	..	Do.	Registers a gift of land to the <i>brahmapuri</i> of the temple of Gōpāladeva of Chandanagēri at Ingālēśvara.
33	On a stone converted into a mortar in the house of Saṅgaṇṇa-Gauḍa.	..	....	Jyē- śhṭha, su. puṇ- pami, Monday, lunar eclipse, vyatipāta, sankra- maṇa.	Do.	Damaged and worn out. Seems to register gifts of land to the gods Kannēśvaradeva, Echēśvaradeva, Gava-rēśvaradeva and Arēśnikharadeva. Characters belong to the 13th century A.D.
34	Vandal.—On a slab lying in a field (Survey No. 39).	..	....	....	Do.	States that the 100 <i>matra</i> of land was the <i>survamāṇya</i> of the god Jalāsyanadeva of Muttagē.
35	Yalvar.—On a broken slab lying in front of the <i>chāvatī</i> .	Kalachurya	Lost	Lost	Do.	Broken after giving a portion of the <i>pradasti</i> of a king.
36	On a broken slab set up in the same place.	Do.	Bhujabala-Chakravarti Tribhuvanamalladeva.	3rd year, Bahudhanya, Mārgaśira, su. 5, Sunday.	Do.	Registers a gift of land by Nārapadeva Chāvarasa, the <i>Prabhu</i> of Jāraṇṭiṭha], to the god Gavarēśvaradeva of Elāvura.
37	On a slab built into the compound wall of the Somēśvara temple.	..	....	Śaka 1479, Pūṅgala. Vaisākha, vadi 5, Sunday, Mūla.	Do.	Records the construction of a well called the Sōma-tirtha at the south-east corner of the temple of Sōmēśvara, by [Chejṇna-Basavantarāya of Pākanāṭi-kula, the administrator of Yālavara in Vijayapura-sime.
38	On a slab set up in the same temple.	Yādava ..	Simhanarāya Dēvagiri.	Śaka 1144, Chitrabhānu, Jyēśhṭha, ba. amāvāsya, Monday, solar eclipse.	Do.	Damaged. Registers a gift of land by Mahāpradhāna Mallidēva-Dandanayaka, for offerings, worship, etc., to the temple of Gaṅgēśvaradeva. The gift was made with the consent of the <i>Mahājānas</i> of Yēlāvura which was a Satyāśrayadeva-dāti.

APPENDIX F.

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA.		
<i>Tribhuvanamalladēva (Vikramāditya VI).</i>		
E	3	Chālukya-Vikrama year 35, Nāṇḍanā, Pushya, śu. 10, Sunday, Uttarāyana-saṅkrānti = A.D. 1112, December 29, Sunday; f.d.t. '05. But the Uttarāyana-saṅkrānti had occurred on Tuesday, December 24.
<i>Bhūlōkamalladēva (Sōmēśvara III).</i>		
"	8	Śaka 1051, Kilaka, Kārtika, puṇṇami, lunar eclipse = A.D. 1128, November 8, Thursday. There was a lunar eclipse on this day. In the absence of the week-day the date can be verified with the help of the eclipse. The Śaka year was current.
"	9	12th year, Piṅgaḷa, Bhādrapada, ba. [8], Thursday, vyatipāta. = A.D. 1137, September 9, Thursday.
<i>Trailōkyamalladēva (Taila III).</i>		
"	28	Śaka 1079, Īśvara, Āshāḍha, ba. 2, Wednesday, Dakṣiṇāyana-saṅkramaṇa = A.D. 1157, June 26, Wednesday. It was a day of Dakṣiṇāyana-saṅkrānti.
KALACHURYA.		
<i>Tribhuvanaikamalladēva (Bijjaḷa).</i>		
"	36	3rd year, Bahudhānya, Mārgaśira, śu. 5, Sunday. In the cyclic year Bahudhānya (Śaka 1080), Mārgaśira, śu. 5 was a Monday and not Sunday as given in the inscription. The intended date is probably A.D. 1158, November 28, Friday. If śu. 5 is considered to be a mistake for śu. 15, the date will be A.D. 1158, December 7, Sunday.
<i>Rāyamurāri Sōvidēva.</i>		
"	11	Śaka 1099, Durmukhi, Pushya, śu. 10, Thursday, Uttarāyana-saṅkramaṇa. The details are irregular. In Durmukhi, Pushya, śu. 10 was Monday = 13th December, A.D. 1176, and was not a day of Uttarāyana-saṅkramaṇa, which occurred on Saturday, 25th December, A.D. 1176. The Śaka year was current.
YADAVA.		
<i>Bhillamadēva.</i>		
"	1	Śaka 1114, Virōdhikṛit, Pushya, śu. 8, Wednesday, Uttarāyana-saṅkramaṇa = A.D. 1191, December 25, Wednesday. The saṅkramaṇa fell on the next day. The Śaka year was current.
<i>Simhaṇa.</i>		
"	38	Śaka 1144, Chitrabhānu, Jyēṣṭha, ba. amāvāsyā, Monday, solar eclipse. In Chitrabhānu there was no solar eclipse on Jyēṣṭha, ba. 30 which fell on Saturday and not Monday. But in Śaka 1143, Vṛisha, there occurred a solar eclipse on the new-moon day of Nija-Vaiśākha (<i>amānta</i>) which fell on Sunday, May 23, A.D. 1221 and this would be Jyēṣṭha, ba. 30 if the month be <i>pūrṇimānta</i> . The week-day was Sunday and not Monday as quoted in the inscription.

APPENDIX F—*cont.*Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
E	7	YADAVA— <i>cont.</i>
		<i>Mahādēvarāya.</i>
		Śaka 1 * * *, Krōdhana, Mārgasīra, ba. 10, Friday, saṅkramaṇa, vyatipāta The date is irregular. In Krōdhana which corresponded to Śaka 1187, Mārgasīra, ba. 10, was Thursday and not Friday; nor was it a day of any saṅkramaṇa. Probably = A.D. 1265, December 3, Thursday.
		MISCELLANEOUS.
"	22	Śaka 99 *, Virōdhi, Pushya, śu. 1, Sunday, Uttarāyana-saṅkrānti. The cyclic year is evidently a mistake for Virōdhikṛit which fell in Śaka 993. The details regularly correspond to A.D. 1071, December 25, Sunday, the day of Uttarāyana-saṅkrānti.
"	14	Śaka 1117, Ānanda, Chaitra, ba. 2, Vaddavāra (Saturday) = A.D. 1194, April 9, Saturday. The Śaka year was current.
"	37	Śaka 1479, Piṅgaḷa, Vaiśākha, vadi 5, Sunday, Mūla = A.D. 1557, April 18, Sunday, f.d.t. '06. The nak. ended at 40 of the day.